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WEISS'S COMMENTARY
ON THE
NEW TESTAMENT

VOLUME TWO

A COMMENTARY ON THE NEW TESTAMENT

**BY
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FOUR VOLUMES

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THE GOSPEL ACCORDING TO LUKE

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been ¹fulfilled among us, (2) even as they delivered them unto us, who from

¹ Or, *fully established*

Luke, the friend and companion for many years of the Apostle Paul, gives an account in the introduction of how he came to compile the following history of the gospel. He himself was not an eyewitness of these things which are reported in this history, and which by all Christians are considered once for all as requisite for their salvation. But many who have been in the same condition have made the attempt to prepare such a history such as that which we, e. g., receive from Mark, which gospel Luke, too, as it very plainly appears, was also acquainted with. These writers have 2 drawn their materials from the traditions of those who were from the beginning of the public ministry of Jesus His constant companions, and who later also became ministers of the word, and who were accordingly both in duty bound to preserve these traditions, and entitled to do so. In this way we hear that Mark

the beginning were eyewitnesses and ministers of the word, (3) it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; (4) that thou mightest know the certainty concerning the ¹things ²wherein thou was instructed.

¹ Gr. *words*.

² Or, *which thou wast taught by word of mouth*.

drew his knowledge of these facts chiefly from Peter. But the first Evangelist, too, had to a large extent depended for his narratives on the written account of the Apostle Matthew, in which he found not only longer discourses and sets of sayings, but also a number of historical narratives, in which some memorable word of Jesus constituted the central thought. And that Luke, too, was acquainted with these oldest accounts, 8 will soon become sufficiently clear to us. But when he decided to write a history of the gospel, he certainly must have been in possession of other sources also, from which he drew, as well as the accounts of Matthew or the tradition of Peter as compiled by Mark; for he assigns as a reason for his undertaking, that from the beginning, i. e., before the period when the reports of these eyewitnesses begin, he had carefully traced all those facts, i. e., had tried to investigate them carefully from oral and written traditions. But what he has in this way learned, he now wants to write down for his friend Theophilus in the form of a consecutive historical narrative, which will reproduce the facts in their historical order. True, it is not his purpose to write a history in our sense of the word; for 4 the facts that here come under consideration are those upon which our salvation is founded. For this reason his purpose can only be to instruct his friend accurately in the absolute certainty of the doctrine of salvation, which Theophilus has learned through the narrative of the facts upon which this salvation is founded, and

(5) There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah : and he had a wife of the daughters of Aaron, and her name was Elisabeth. (6) And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. (7) And they had no child, because that Elisabeth was barren, and they both were *now*¹ well stricken in years.

(8) Now it came to pass, while he executed the priest's office before God in the order of his course, (9) according to the custom of the priest's office, his lot was to enter into the² temple of the Lord and burn incense. (10) And the whole multitude of the people were praying without at the hour of

¹ Gr. *advanced in their days*.

² Or, *sanctuary*.

which guarantee it. But as Luke himself was a pupil of Paul, the doctrines in which Theophilus had been instructed will doubtlessly have been essentially those of this apostle.

True to his promises, Luke goes back to the announcement of the birth of the Baptist ; and the sudden change from the good Greek of the Introduction to the narrative proper, written in Hebraistic style, after the manner of the Old Testament books, in the following, shows that he possessed this story already in written form. First, the parents of the Baptist are 5 described—a priest of the eighth of the classes of the priesthood that one after the other had the service in the sanctuary, and his wife from a high priestly family, both conforming to the ideal of Israelitist purity by a rigid observance of all the commandments of the law, 6 both much advanced in years, and who, as they had so far. been childless, had long since given up the hope of hav- 7 ing children, which are the pride of the genuine Israelite. Then we are transferred to the hour when the aged 8 priest, because his class had the service in the temple, 10 was attending to the duties of his office, and, who, because the different kinds of priestly offices were distributed by lot, was engaged in bringing the incense offering, in

incense. (11) And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. (12) And Zacharias was troubled when he saw *him*, and fear fell upon him. (13) But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. (14) And thou shalt have joy and gladness; and many shall rejoice at his birth. (15) For he shall be great in the sight of the Lord, and he shall drink no wine nor ¹ strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. (16) And many of the children of Israel shall be turned unto the Lord their God. (17) And he shall ² go

¹ Gr. *stikera*. ² Some ancient authorities read *come nigh before his face*.

which the prayers of the people standing without in the courts ascended on high. It was here that the angel of the Lord appeared to him, and the pious priest was filled with fear at the presence of the divine messenger. But the angel quieted his fear; for he could announce to him the hearing of the prayers of the people, which he had just brought before God, and which, as always, petitioned for the sending of the salvation that had been promised to Israel. For his wife had been selected to give birth to a son, whose divinely-given name shall be John, i. e., God is gracious, which is to indicate that the grace of God has been turned to the people. For this reason, not only he, but all the pious in the nation, will rejoice at his birth; for this son will, according to his calling, be great in the eyes of the Lord; and while he in his consecrated life will abstain from all that will cause bodily drunkenness, he will from his earliest youth be filled by the Holy Ghost. In this way he will in the spirit and in the power of Elias be the precursor of God, who is coming with salvation to His people, in order to convert again many who have fallen away from God, as is predicted in Mal. iii. 24; to awaken the parental love that has become cold in the hearts of the

before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to *walk* in the wisdom of the just ; to make ready for the Lord a people prepared *for him*. (18) And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife ¹ well stricken in years. (19) And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and I was sent to speak unto thee, and to bring thee these good tidings. (20) And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. (21) And the people were waiting for Zacharias, and they marvelled ² while he tarried in the ³ temple. (22) And when he came out, he could not speak unto them : and they perceived that he had seen a vision in

¹ Gr. *advanced in her days*.

² Or, *at his tarrying*.

³ Or, *sanctuary*.

fathers, and will transform all the disobedience of the people into a desire for pleasing God, so that God may find, when He comes, a people prepared for Him. But when the priest asks for a sign of this, that he and 18 his wife in their old age are to receive the blessing of a 19 son, the angel makes himself known as one of the highest servants of God, who has been specially sent to bring him this joyful news, and whose words ought to have been a sufficient guarantee. Hence the sign demanded of him will consist in this, that as a punishment for his unbelief he is to be dumb until the time when the promise of the angel has been fulfilled. And in reality Zacharias, when he comes out to the people awaiting his return, and they eagerly ask him why he has remained in the temple so long, was able to give them no reply ; and as they then thought that he must have seen a vision in the temple, the impression of which had deprived him of speech, he is only able to make a sign to them not to ask, but he remains dumb. When Zacharias, after the period of his public service has elapsed, returns home, and Elisabeth had become

the ¹ temple : and he continued making signs unto them, and remained dumb. (23) And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

(24) And after these days Elisabeth his wife conceived ; and she hid herself five months, saying, (25) Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

(26) Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, (27) to a virgin betrothed to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. (28) And he came in unto her, and said, Hail, thou that art ¹ highly favored, the Lord is with thee.² (29) But she was greatly

¹ Or, *endued with grace*.

² Many ancient authorities add *blessed art thou among women*. See ver. 42.

28 pregnant, she withdraws from all society with others for
25 five months, in order to live solely for the worship of God and to thank Him who had in mercy looked down upon her and taken away the disgrace of her unfruitfulness, as she says.

In good literary style the narrator interrupts the story of the birth of the Baptist by reporting the announcement of the birth of Jesus. This, too, is described as having taken place through the angel Gabriel ; and it is expressly emphasized, that it was a betrothed
26 maiden to whom he was sent. In this connection we are informed that Mary lived in the Galilean town named Nazareth, and was a descendant of the house of David, which we have already heard, Matt. i. 16, from her
27 betrothed Joseph. The angel salutes her as the recipient of much grace, who is under the special providence and care of God ; but here, too, the virgin is affrighted at the appearance of the divine being, and especially because she is in vain pondering the possible reasons for this angelic salutation, which seemed to point to divine assistance in troublous times, and she
28 could not imagine what its significance was. For the
29

troubled at the saying, and cast in her mind what manner of salutation this might be. (30) And the angel said unto her, Fear not, Mary : for thou hast found ¹ favor with God. (31) And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. (32) He shall be great, and shall be called the Son of the Most High : and the Lord God shall give unto him the throne of his father David : (33) and he shall reign over the house of Jacob ² for ever ; and of his kingdom there shall be no end. (34) And Mary said unto the angel, How shall this be, seeing I know not a man ? (35) And the angel answered and said unto her, The Holy Spirit

Or, *grace.*

² Gr. *unto the ages.*

salutation declares that she is in favor with God, whose good will rests upon her. Therefore she is to give birth 80 to a son, whose name Jesus (cf. Matt. i. 21) already points 81 to the fact, that in Him God has prepared salvation and help for His people. In what way this is to take place, can be shown to the Virgin only through the revelation of God in the form in which she was accustomed to read this in the Old Testament prophecy. This 82 Son of hers was to be so great, that He was to be called 83 by the name which in the Old Testament is applied by God only to the promised Bringer of redemption as the object of His special love and providence. He will re-establish the throne of His father David, and His kingdom will not reach an end, as was the case with that of David (Is. ix. 6). Only after Mary had, in view of 84 this promise, declared in the consciousness of her virginity, that she had had no relations with any man, is the deep mystery of the divine grace which she is to receive revealed to her. The Holy Ghost, as He in the 85 act of creation rested upon the waters, shall descend upon her (cf. Matt. i. 10), and thereby the divine power is to produce that Holy Child within her, which, in a different sense than that of the Old Testament, is to be called the Son of God. We are informed that Mary from the house of David is related to the family of Elisabeth,

shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ¹ the holy thing which is begotten ² shall be called the Son of God. (36) And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that ³ was called barren. (37) For no word from God shall be void of power. (38) And Mary said, Behold the ⁴ handmaid of the Lord; be it unto me according to thy word And the angel departed from her.

(39) And Mary arose in these days and went into the hill country with haste, into a city of Judah; (40) and entered

¹ Or, *that which is to be born shall be called holy, the Son of God.*

² Some ancient authorities insert *of thee.*

³ Or, *is.*

⁴ Gr. *bondmaid.*

belonging to the high priestly aristocracy, since the priests were permitted to marry women from other
 36 tribes than that of Levi. For the angel describes the pregnancy of her relative Elisabeth, who had been unfruitful down to her advanced age, as a miracle of God and as a sign to Mary of that which has been promised her, since the former could be known already by the fact
 37 that it was in the sixth month. That such miracles were possible is already shown by the old passage, Gen. xviii. 14, which is here stated in a new form to mean that every word of God, such as that spoken to Elisabeth and Mary, bears within itself the power of its own
 38 realization. When Mary thereupon declares her willingness to submit, as becomes a servant of the Lord, for the realization of this wonderful counsel of God, this presupposes to say, that she well knows what suspicions will be cast upon her by human eyes because she is a virgin (Matt. i. 19.)

In a deeply thoughtful manner the first two narratives are interwoven in the history of the visit of Mary to
 39 Elisabeth. We are here informed that the aged priestly couple lived in the Judean hills, in one of the
 40 priestly cities there named Juttah (cf. Jos. xxi. 16). To

into the house of Zacharias and saluted Elisabeth. (41) And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; (42) and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. (43) And whence is this to me, that the mother of my Lord should come unto me? (44) For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. (45) And blessed is she that ¹ believed; for there shall be a fulfilment of the

¹ Or, *believed that there shall be.*

this place Mary, in obedience to the suggestion of the angel, hastens, in order to convince herself of the sign that had been given her, and to become certain of her faith in the miracle that had been promised her. But in a vastly higher sense than she had expected was 41 this confirmation given her. For scarcely had she 42 greeted Elisabeth when the latter, filled with the Holy Ghost, with a loud cry of joy, salutes her as the blessed one among the women, who bears already in her the fruit upon which the blessing of God rests. She calls 43 Mary the mother of her Lord, of the promised Messiah whose visit is a great honor for her. And now she 44 confesses in which way the Holy Spirit, who has filled her, had taught her to recognize in Mary the mother of the Messiah. A movement of the child in her womb, in itself perfectly natural, she had interpreted as a joyful recognition of the fulfilment of all the hopes and promises of Israel that approached in the coming of Mary. And now she declares the youthful mother blessed; for only faith in the fulfilment of a miracle that had taken place in her own case could enable her to hear and see this fulfilment, which she must already have experienced if the Spirit made known to her that Mary was to give birth to the promised Messiah. But Mary's 45 answer to this greeting was that hymn of praise, which

things which have been spoken to her from the Lord. (46)

And Mary said,

My soul doth magnify the Lord,

(47) And my spirit hath rejoiced in God my Saviour.

(48) For he hath looked upon the low estate of his
¹ handmaid :

For behold, from henceforth all generations shall call
me blessed.

(49) For he that is mighty hath done to me great things ;
And holy is his name.

(50) And his mercy is unto generations and generations
On them that fear him.

(51) He hath showed strength with his arm ;
He hath scattered the proud ² in the imagination of
their heart.

(52) He hath put down princes from *their* thrones,
And hath exalted them of low degree.

¹ Gr. *bondmaid*.

² Or, *by*.

46 from its first word is called the Magnificat. This shows
47 how thoroughly the virgin was at home in the Psalms
of the Old Testament, from the words of which it is com-
piled, and that especially the hymn of Hannah (1 Sam.
ii.) was in her heart. Rejoicing she glorifies God as
the Saviour, because He had exalted her, from the lowly
48 estate of being the bride of a humble carpenter, through
His grace to an unexpected greatness, in which now she
will be declared blessed by all the generations of men.
49 Only the Almighty could do such things; but He
shows the evidences of His power only in acts of holi-
ness and mercy to those that fear God, and she men-
50 tions these as given in the Scriptures. In these is
shown how God proves the power of His arm by scatter-
ing, as though they were straw, those who defame Him
51 through their haughtiness. He hurls down the mighty
from their thrones; but, according to His mercy, exalts
the lowly and fills the hungry with good things while
52 the rich go away empty. In accordance with these

- (53) The hungry he hath filled with good things ;
And the rich he hath sent empty away.
(54) He hath given help to Israel his servant,
That he might remember mercy
(55) (As he spake unto our fathers)
Toward Abraham and his seed for ever.
(56) And Mary abode with her about three months, and
returned unto her house.
(57) Now Elisabeth's time was fulfilled that she should be
delivered ; and she brought forth a son. (58) And her neigh-
-

deeds of God in the past, in that miracle which He has begun to do in the case of Mary, He has taken pity on 54 His servant Israel, because it seemed as though He had forgotten the mercy which He had promised to show to Abraham and to his seed forever, in order, now, as it were remembering this, to fulfil everything that He had promised to the fathers. It is impossible that the stay of Mary for three months with Elisabeth could have only the one purpose of convincing herself of the truth of the sign that had been given her ; rather her purpose was, in the house of the priest, to do everything in her power, in order that when it should become known to the world what had been promised her, people would then believe her when she appealed to the cause of her condition that was revealed to her. If the story of Mary is here brought to a close in order to take up again that of Elisabeth, it is thereby not made impossible, that Mary still remained there and witnessed the scenes that made the circumcision of John so memorable, and which confirmed in her anew, the belief that the time of redemption for which she was to furnish the Redeemer, was at hand.

When the time had come at which Elisabeth was to 57 give birth to her promised child, she bore, as had been 58 predicted, a son, and all the relatives and neighbors re-

bors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. (59) And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. (60) And his mother answered and said, Not so; but he shall be called John. (61) And they said unto her, There is none of thy kindred that is called by this name. (62) And they made signs to his father, what he would have him called. (63) And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all.

joiced because God had shown her such great mercy. But when they were assembled on the eighth day, in
59 order to circumcise the child, in accordance with the demands of the law, in connection with which it was the custom to give the child a name, they began to call the child Zacharias, after the father. But the mother objected, for she wanted the name to be John, in order to indicate the grace of God that had
60 been given her through his birth. And when the relatives reflected, that this name was not to be found among his relations, they made signs to the father, who, of
61 course, was present at the festival, to decide the matter. 62 The latter thereupon wrote upon a tablet, for which he
63 had asked, the words: His name shall be John. He knew that there was nothing more to say in this case, since the name had been given to the child by divine revelation, and that too in a higher sense than that in which the mother made use of it. But those present could only be astounded at this agreement of the two parents in regard to the name, which under the circumstances sounded remarkable to them, and concerning which the parents could not have had a consultation. But by the giving of this name everything that the angel had predicted was fulfilled, and thereby the limit of the time had come for what the angel had predicted—

(64) And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. (65) And fear came on all that dwelt round about them: and all these sayings were noised about throughout all the hill country of Judæa. (66) And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

(67) And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

that Zacharias was to be dumb; therefore this condi- 64
tion ceased as miraculously as it had come. And when
Zacharias makes use of his regained power of speech
for the purpose of glorifying God, he now doubtlessly
will have spoken of all those things that happened
to him and of that mysterious hour in the temple, in
which the birth of his son and the high mission of the
latter was revealed to him. But then the narrator re- 65
ports that that which occurred at this circumcision 66
for a long time still constituted the subject of discus-
sion on the hills of Judea, because it filled the hearts of
the people, and in connection with this the question was
constantly being asked, what was to become of the child,
the development of which was so evidently under the
providence of God, he thereby intentionally shows that
he gathered his information there in reference to what he
has reported of the birth of the Baptist. But he has other 67
evidence for this in the prophetic hymn of Zacharias,
which the latter, filled with the Holy Spirit, spoke, and
which has been preserved as a remembrance of those
memorable days. The aged priest sees in that which
has begun to be fulfilled in Mary, and his own case,
after the manner of the Old Testament prophets, al-
ready the actual fulfilment before his eyes of God's
counsel of redemption. God has looked down in mercy
upon His people and has brought them deliverance.

- (68) Blessed be the Lord, the God of Israel ;
For he hath visited and wrought redemption for his
people.
(69) And hath raised up a horn of salvation for us
In the house of his servant David
(70) (As he spake by the mouth of his holy prophets that have
been from of old),
(71) Salvation from our enemies, and from the hand of all
that hate us ;
(72) To show mercy towards our fathers,
And to remember his holy covenant ;
(73) The oath which he sware unto Abraham our father,
(74) To grant unto us that we being delivered out of the hand
of our enemies
Should serve him without fear,
-

-
- 68 But Zacharias cannot understand this salvation in any
other way than had been hoped and described by the
prophets. As the horn in which lies the strength of
the animal is the symbol of power, he sees under this
image the coming of the power of redemption in the
69 house of David. This is the Messiah, who was the
70 son of David, and will ascend the throne of his fathers,
as God has spoken through the mouth of His prophets,
who have from the beginning been His messengers.
71 What He brings first of all is deliverance from their
external enemies, from the hands of the Gentiles, which
lay heavy upon the people. For this the fathers all had
hoped, who had died under the burden of this external
72 misery ; and they feel this now as a mercy that is be-
stowed upon them, provided this burden is removed from
their children. It seems as though God was now again
becoming mindful of His holy and inviolate covenant,
in which He had at one time promised His people the
73 blessings of the true redemption, or of the oath with
which He had sealed the promises given to their father
Abraham. But the deliverance that He had promised
74 His people was always intended to be of a spiritual char-

- (75) In holiness and righteousness before him all our days,
 (76) Yea, and thou, child, shalt be called the prophet of the
 Most High ;
 For thou shalt go before the face of the Lord to make
 ready his ways ;
 (77) To give knowledge of salvation unto his people
 In the remission of their sins,
 (78) Because of the ¹ tender mercy of our God,
² Whereby the dayspring from on high ³ shall visit us,

¹ Or, *heart of mercy.*

³ Or, *Wherein.*

² Many ancient authorities read *hath visited us.*

acter. The deliverance from the hands of the enemies 75
 was only to serve the purpose that they, being free
 from the fear of their enemies, could serve God in
 perfect piety and righteousness according to the law,
 as these things should be ever done before His pres-
 ence and enable them to serve Him all the days of 76
 their life. But in order that this may be the result of
 this deliverance that God has given, the prophet of the
 Most High goes before the presence of God, who is
 approaching in His Messiah, who is to prepare for
 Him the way, in accordance with Is. xv., 8; and to
 show this, Zacharias now turns to his son, prophesying
 of him as he had of the Messiah. He is to bring to 77
 the people through his preparatory work, i. e., by call-
 ing upon the sinners to repent, the knowledge that the
 promised redemption is near; for only a penitent na-
 tion, which has the forgiveness of sins, can partake of
 this salvation. But he does not proclaim this salvation 78
 as one that the people are to merit by their repentance,
 but that is to be given them because God was moved by
 compassion to cause the Sun of salvation in the time of
 redemption to arise upon the heavens, so that the light
 of salvation would shine for those who are sitting in
 the terrible darkness of death. Only this experience
 of redemption will then direct their feet aright on
 the way that will lead to salvation, to that true service

(79) To shine upon them that sit in darkness and the shadow of death ;

To guide our feet into the way of peace.

(80) And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

II Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all ¹ the world should be enrolled. (2) This was the first enrolment made when Quirinius was governor of Syria. (8) And all went to enrol themselves, every one to his own city. (4) And Joseph also

¹ Gr. *the inhabited earth*.

of God, by which the people will glorify God as their
80 Saviour. The preliminary history of the Baptist closes with the statement that the child grew in body and spirit, and that John dwelt in the desert to the day which God appointed that he was to be made known to all the people as His prophet.

1 In those days in which the Baptist began his ministry, the Emperor Augustus published an edict which ordered a general census of all the inhabitants of the
2 entire Roman Empire, which also applied to the states of the allied kings, like that of Herod ; as later on, when Judea constituted a Roman province, a special census was taken here, i. e., a registration of all the inhabitants according to their property for the purpose of taxation. And as in connection with the first census also the financial status of each person was given, Luke calls this a census. In this connection he states that the former was the first census which was taken under the direction of Quirinius, who was governor of Syria, because the latter naturally, too, had charge of the later census after Judea had become a part of Syria. It was decided that in the state of Herod this census should be taken according to the old Jewish
8 custom, by means of which every one was to go to the
4 city whence his family originated ; and this it was that

went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David ; (5) to enrol himself with Mary, who was betrothed to him, being great with child. (6) And it came to pass, while they were there, the days were fulfilled that she should be delivered. (7) And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

(8) And there were shepherds in the same country abiding in the field, and keeping ¹watch by night over their flock.

¹ Or, *night-watches*.

caused Joseph of Galilee to go from Nazareth, where he lived, to the birthplace of David (cf. 1 Sam. xvii. 12). Since he descended from a family that came from the 5 house of David, the native city of the latter now was accordingly, too, that of Joseph. He traveled in company with Mary, who now was legally already his wife, but in the sense of Matt. i. 25, was still a betrothed virgin, since the child that she carried in her womb was the gift of a divine miracle. But of course she had to be registered as his wife, and the son that had been promised her, if he was born before the day of the census, as his own son. And as a matter of fact Mary 6 was then delivered of a child while at Bethlehem, and 7 her son was entered upon the list as the firstborn of Joseph. But, because the little country town was overcrowded by members of the tribe, and Mary and Joseph had not found a place in the house of the good friend where they had expected to stay, they had to seek a place in a stable. In this way it happened that the Saviour of the world, born in Bethlehem, did not find His first resting-place in a cradle, but in a manger. It happened to be the time of year when the flocks still 8 remained out in the open field over night, and the shepherds spent the night there with their flocks, when the message of what had occurred on this holy Christ- 9

(6) And an angel of the Lord stood by them and the glory of the Lord shone round about them: and they were sore afraid. (10) And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: (11) for there is born to you this day in the city of David a Saviour, who is ¹ Christ the Lord. (12) And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. (13) And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

(14) Glory to God in the highest,
And on earth ²peace among ³men in whom he is well pleased.

(15) And it came to pass, when the angels went away from

¹ Or, *Anointed Lord*.

² Many ancient authorities read *peace, good pleasure among men*.

³ Gr. *men of good pleasure*.

11 mas night was made known to them. An angel of the Lord, surrounded by the heavenly glory, in which God is accustomed to appear, declares to the shepherds, who are frightened by this vision, the message of joy, that in the city of David the promised Deliverer, the
12 long expected, anointed Ruler, i. e., the Messiah, had been born for all the people. The fact that they would find there a newly born child, yet wrapped in swaddling clothes, and lying in a manger, was to be to them a sign that he who had announced to them the fact of His birth could also declare to them His mission. At once this was confirmed to an undoubted certainty;
13 for suddenly the whole host of the heavens appeared, gathered around the angel, glorifying God. Their
14 hymn of praise announced that God was being glorified in the highest heavens, in this, that through the newly-born Messiah salvation had appeared upon earth, And He would bring the long-desired peace to all those who through His precursor had become pleasing to God.
14 And when then the shepherds hastened to Bethlehem
15 in order to see the thing announced to them through the

them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ¹thing that has come to pass, which the Lord hath made known unto us. (16) And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. (17) And when they saw it, they made known concerning the saying which was spoken to them about this child. (18) And all that heard it wondered at the things which were spoken unto them by the shepherds. (19) But Mary kept all these ²sayings, pondering them in her heart. (20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

(21) And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

(22) And when the days of their purification ³according to

¹ Or, *saying*.

² Or, *things*.

³ Lev. xii. 2-6.

message of the angel, they really find with Mary, from whom they learned that she had on this night been delivered of a child, her husband, and the newly born child lying in the manger. And when they there 17 make known what had been told them concerning the 19 mission of the child, all who heard it were amazed; but Mary, who had herself received this message of joy before, retained the confirmation of it in her heart, reflecting upon it again and again, in order to strengthen herself in the faith of the promises that had been given her. But if the narrator knows and emphasizes this in such express terms, he in doing so bases his report on the memory of Mary, from whom he heard everything that he reports of the events that transpired during this holy night. But the shepherds, when they had returned to their folds, glorified God for this, that He 20 had permitted them to see with their eyes the confirmation of all that the angel had announced to them.

As the Son of God, according to Gal. iv. 4, was put under the law, so here His legal circumcision on the 21 eighth day is expressly reported, on which occasion He 22

the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (23) (as it is written in the law of the Lord, ¹ Every male that openeth the womb shall be called holy to the Lord), (24) and to offer a sacrifice according to that which is said in the law of the Lord, ² A pair of turtle-doves, or two young pigeons. (25) And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. (26) And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. (27) And he

¹ Ex. xiii. 2, 12.

² Lev. xii. 8; v. 11.

receives the name of Jesus, intended for Him, and this is followed by His presentation in the temple. For according to Ex. xiii. 2, every first-born is really dedicated to God as His property, and is thus to serve Him
23 as His priest. But after the appointment of a regular order of priesthood, it was determined that every first-born should at least be placed before the Lord in the temple, and be bought free for a certain sum (cf. Num. xxviii. 15, 16). For this purpose the parents of Jesus came up to Jerusalem, after the mother, who for eight days was unclean if she had given birth to a male child, had remained at home for thirty-three further days (cf. Lev. xii. 2 sqq.), in order there to
24 bring the purification sacrifices demanded by the law, which in accordance with the standing of the family, was in this case that of the poor (cf. Lev. xii. 8). But this is narrated so fully, because on the occasion of this presentation in the temple a remarkable prophecy concerning the child was spoken. There lived at this
25 time in Jerusalem a pious and righteous sage, upon
26 whom, as upon Zacharias and Elisabeth, the Holy Spirit had come. As he belonged to those who were anxiously waiting for the comfort of Israel through
27 the Messiah, this Spirit had given him the information

came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, (28) then he received him into his arms, and blessed God, and said,

(29) Now lettest thou thy ¹servant depart, ²Lord,
According to thy word, in peace;

(30) For mine eyes have seen thy salvation,

(31) Which thou hast prepared before the face of all people;

(32) A light for ³revelation to the Gentiles,

And the glory of thy people Israel.

(33) And his father and his mother were marvelling at the

¹ Gr. *bondservant*. ² Gr. *Master*. ³ Or, *the unveiling of the Gentiles*.

that he would not die until he had seen the Messiah. In accordance with this the Spirit had led him into the temple at the hour when the parents of the Jesus child had brought it in their arms into the temple, to present it to the Lord, and to pay the legal sum for its freedom; and he at once recognized in it the Messiah child. And then he took it up in his arms, glorified God, his Lord, who now was to free him from his service upon earth, for which he had been longing so much, so that he now, after the fulfilment of his highest wish, as God had promised, could die in peace. He had desired nothing but the coming of the promised salvation, as God had visibly prepared it for all the world in this child; for now even the heathen, who know nothing of God, will see the light, in which the God of Israel will become revealed to them, and Israel and His nation will be glorified before the eyes of all. Not only because the secret of the high mission of their child, which hitherto had been revealed only to the parents and to the shepherds in Bethlehem, was now being publicly proclaimed in the temple, but because the glory of the child was destined for all the world, of which these people had not thought, it was that the parents were filled with amazement at the words

things which were spoken concerning him ; (34) and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel ; and for a sign which is spoken against ; (35) yea and a sword shall pierce through thine own soul ; that thoughts out of many hearts may be revealed. (36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was ¹ of a great age, having lived with a husband seven years from her virginity, (37) and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and

¹ Gr. *advanced in many days.*

of Simeon. But they were to hear still more ; since
 84 this high destiny also had its dark side. As Simeon blessed the parents, he prophesied Mary in particular the deepest sorrow that should penetrate her soul as
 85 with a sword, because her child was not only to be the occasion, in the case of many, of a moral and religious elevation and reformation, but to many others would be like a rock of offense, over which they would stumble and fall, because they could not and would not see in Him the evidences of the coming salvation that the others recognize in Him. This division in Israel must take place, because according to the counsel of God in the Messianic times, with which the Judgment, too, is to come, the secret thoughts of the hearts that had so far been hidden shall become manifest in the case of many through their conduct towards the Messiah. But the greatest suffering of the Messiah shall be felt, too, by the mother most keenly. It hap-
 86 pened that, as Simeon was speaking the words, there
 87 appeared another representative of the newly awakened prophecy that looked for the time of salvation to be present, a woman, who is fully described according to her tribe, descent and age, and of whom it is reported as something praiseworthy, that after a short period of married life she had remained unmarried, in order

day. (38) And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. (39) And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

(40) And the child grew, and waxed strong, ¹filled with wisdom : and the grace of God was upon him.

(41) And his parents went every year to Jerusalem at the feast of the passover. (42) And when he was twelve years old, they went up after the custom of the feast ; (43) and

¹ Gr. *becoming full of wisdom.*

to devote herself entirely to the service of God in fasting and prayer. When, it is reported of her, that she, who because she was enlightened of God, understood everything that Simeon said, glorified God, and spoke of the Messiah child to all those who were wait- 88
ing for the deliverance of Jerusalem, and thereby of the entire people, this shows that she is mentioned only in order to indicate that from her reports the narrator 89
had drawn what he has told of this significant episode in the temple. As he, for the rest, has heard nothing of the other events in connection with the childhood career of Jesus, as reported in Matt. ii., the narrator (or Luke) naturally presupposes that the parents, after they had fulfilled the legal requirements, again returned to Nazareth.

The only knowledge that has come down to us of 40
the youth of Jesus, begins with the general information that as He grew in the body, He also became strong spiritually, through the development of a wealth of wisdom, not usual to the young of the same age ; for this reason the favor of God rested upon Him. When He was in the age at which they began in Israel to train boys to the fulfilment of their religious duties, His 41
parents, who went to Jerusalem every year to celebrate 42
the Easter festival, took Him along. When they at the 43

when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents knew it not ; (44) but supposing him to be in the company, they went a day's journey ; and they sought for him among their kinsfolk and acquaintance : (45) and when they found him not, they returned to Jerusalem, seeking for him. (46) And it came to pass, after three days they found him in the temple, sitting in the midst of the ¹teachers, both hearing them, and asking them questions : (47) and all that heard him were amazed at his understanding and his answers. (48) And when they saw him, they were astonished ; and his mother said unto him, ²Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing. (49) And he said

¹Or, *doctors*. See ch. 5. 17 ; Acts 5. 24.

² Gr. *Child*.

end of the festival days returned home, the Jesus child remained in Jerusalem without His parents knowing it, because they supposed that He was with another part of the caravan with which they had started. Only when on the first evening of rest they had sought for Him among their relatives and friends, they discovered
44 that He had not arrived ; and they returned, seeking
45 Him both in the later portion of the caravan and in the
46 city itself. In this way it happened on the third
47 day that they found Him in the temple halls, which served the teachers of Israel as a class room. There He sat at the feet of those who gathered around Him, listening to them and asking for further information. But all who heard Him were astonished at the understanding He displayed in His questions and especially at the answers that He gave to their questions. When the
48 parents found Him there, where they had least expected to see Him, they were struck as by a joyful fright and the aroused mother received Him complain-
49 ing that He had caused them such pain through His tarrying behind. But He regarded it as astonishing, that they should have sought Him, as they certainly ought to have known that He would be here in His

unto them, How is it that ye sought me? knew ye not that I must be ¹in my Father's house? (50) And they understood not the saying which he spake unto them. (51) And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* ²sayings in her heart.

(52) And Jesus advanced in wisdom and ³stature, and in ⁴favor with God and men.

¹ Or, *about my Father's business.* Gr. *in the things of my Father.*
² Or, *things.* ³ Or, *age.* ⁴ Or, *grace.*

Father's house. For what other possible reason could He leave father and mother, than to search for Him who was more to Him than father or mother, and whose presence He had so closely felt during these 50 festive days? The parents did not yet completely understand that in these words were expressed the fruit of the entire development of His youth, namely, a love to His heavenly Father, on His part, who had never in the least disturbed the consciousness of this Father's love through the slightest transgression. And even if this love had driven Him rather to seek the house in which God dwelt, than to follow the steps of His earthly parents, the latter were yet soon to learn, that He had not on this account forgotten His filial duties; for He returned with them to Nazareth, was 51 subject to them, and remained so. But His words were never forgotten by His mother, as well as that which had been explained in further discussion of the matter that she had not understood; and the narrator can once again refer to this, because His story was received from what Mary had remembered of the matter. Thus the narrative closes as it began, with the statement, that Jesus developed in body and in mind, to the pleasure of God and of men, because He also from that time began to associate more and more with the latter.

In this case, too, the activity of the Baptist is only pre-

III Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa the Trachonitis, and Lysanias tetrarch of Abilene, (2) in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. (3) And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; (4) as it is written in the book of the words of Isaiah the prophet,

-
- liminary to the work of Jesus. But as Jesus began His public career in the same year in which the Baptist began,
- 1** Luke states not only that this memorable year was the fifteenth of the Emperor Tiberius, but mentions the two contemporary rulers of Judea and Galilee, because in these two provinces chiefly Jesus was engaged in His public ministry. Only because Herod Antipas bore the title of a tetrarch, which points to the division of the
- 2** country into four parts, does Luke also mention the other two princes, who bore the same title as rulers of several districts in the east of Palestine. At the same time he mentions the name of the highest spiritual dignitary; but because the former high priest was the father-in-law of the present incumbent of this office and was still a most influential man, he mentions, in addition to Caiaphas, also the name of Annas, although officially there was but one high priest, namely, Caiaphas. It was in this year that the word of God came to the hermit John in the desert, commanding him to begin his
- 3** public work. But the desert in which he spent his youth is distinguished more sharply from the places of the Jordan, the southern part of which was of the nature of a steppe, and in which, according to Mark i. 14, he began by preaching the baptism of repentance. For in
- 4** this case, as was done in the oldest tradition, in Matt. iii. 3, the prophecy of Isaiah concerning a preacher in

¹The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

(5) Every valley shall be filled,
And every mountain and hill shall be brought low ;
And the crooked shall become straight,
And the rough ways smooth ;

(6) And all flesh shall see the salvation of God.

(7) He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? (8) Bring forth therefore fruits worthy of ²repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. (9) And even now the axe also lieth at the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. (10) And the multitudes asked him, saying, What then must we do? (11) And he answered and said unto them, He that hath two coats, let him impart

¹ Is. xl. 3. ff.

² Or, *your repentance*.

the desert is applied to him, but the passage is repro- 6
duced more fully than it is given in Is. xl. 3, 4, because
in the conclusion it is here also quoted, that the purpose
of preparing the way is to be this, that everybody, even
those not of Israel, are to see the salvation of God.
Then follows the terrible arraignment of the Baptist,
evidently taken from the same written source as that
of Matt. iii. 7-10, since both agree almost word for
word, and Luke, as we saw in ii. 89, is not ac- 7
quainted with our first gospel. This preaching was in 9
this case too surely addressed to the masses that came
out to hear John, not only because they wanted to be
baptized, but also to enable them to seal their change
of heart by baptism. But what kind of a change it
was that he demanded of them, Luke shows in several
answers to questions put to him, which came from a
source available only to him. He demands of the whole 10
people the charity which gladly shares food and 11

to him that hath none ; and he that hath food, let him do likewise. (12) And there came also ¹ publicans to be baptized, and they said unto him, Teacher, what must we do ? (13) And he said unto them, Extort no more than that which is appointed you. (14) And ² soldiers also asked him, saying, And we, what must we do ? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully ; and be content with your wages.

(15) And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ ; (16) John answered, saying unto them all, I indeed baptize you with water ; but there cometh he that is mightier than I, the latchet of whose shoes I am not ³ worthy to unloose : he shall baptize you ⁴ in the Holy Spirit and in fire : (17) whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner ; but the chaff he will burn up with unquenchable fire.

¹ That is, collectors or renters of Roman taxes.

² Gr. soldiers on service.

³ Gr. sufficient.

⁴ Or, with.

clothing with the neighbors, and of the publicans and the soldiers, that they lay aside the sins common to their classes. In the former case it was dishonest greed that caused them to steal in collecting the taxes, taking more than the law allowed ; in the 14 case of the latter it was oppression and abuse of which they were guilty, although they should have been satisfied with their pay. In this connection too we learn 15 that the reference of the Baptist to Him who would come after him, was caused by the fact that his proclamation of the impending judgment had aroused in the people a strong expectation and the idea that he 16 was himself the Messiah. The deep humility of John towards the Messiah, Luke expresses by the figure of loosening the shoes, which had become current through Mark i. 17 ; but on the other hand, he connects, as is done by Matt. iii. 11, the reference to the 17 baptism of the Spirit on the part of the Messiah with that to the baptism of the fire of judgment, the near

(18) With many other exhortations therefore preached he ¹good tidings unto the people; (19) but Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, (20) added this also to them all, that he shut up John in prison.

(21) Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, (22) and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

¹ Or, *the gospel*.

approach of which the Baptist announces as he does in Matt. iii. 12. But before Luke goes over to the history of Jesus, he closes the history of the Baptist, with the statement that put a premature end to his activity, as he had always connected his message of joy in reference to the coming of the Messiah with the exhortations to 19 repent given in varied forms; namely, that he had condemned the marriage of Herod with the wife of his 20 brother, as well as the other wicked deeds of this prince, in consequence of which the latter went so far in his sins, that he caused the preacher of repentance to be imprisoned.

The history of the public activity of Jesus begins with His being equipped by the Spirit at His baptism. This 21 baptism itself is not narrated as in the other gospels, but here it is merely stated that it took place while the whole people were being baptized. But the fact that He prayed in connection with the baptism, shows that He expected on this occasion some special gift of God, and it was thus that the Holy Spirit descended from the opened heavens, and not as Luke presumes, in the 22 bodily form of a dove. The Evangelist accordingly quite correctly presupposes, that that which, according to the oldest reports, John or Jesus Himself saw in this vision, corresponded to the imparting of the Spirit to

(23) And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, (24) the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, (25) the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, (26) the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, (27) the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of ¹Shealtiel, the son of Neri, (28) the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, (29) the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, (30) the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, (31) the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of

¹ Gr. *Salathiel*.

Jesus, whom now the voice, as we read in Mark i. 1, which is addressed to Him from heaven, appoints to be the Messiah, and therefore declares Him to be the beloved of the Lord, who has been ordained to be the Messiah and has been equipped by the Spirit for the purpose of His calling. With this begins then only His real
 23 official life, for which reason Luke adds, that He then was about thirty years of age. But this takes him back to the birth of Jesus; and accordingly this is the place where are catalogued the human ancestors of Him, who, as we have heard, was generated by a miracle in the womb of Mary. Accordingly, too, Luke reports only of His ancestors on His mother's side; for he mentions especially that He was regarded as the son of Joseph, naturally by those who were not acquainted with the mystery of His birth. Accordingly the list that now follows can only be that of Mary, and these names Luke must have found in a genealogy. But as the Hebrews not only designate one person as the son of another, but also as the son of all his ancestors, he can say of Jesus that He indeed was regarded as the son of

David, (35) the son of Jesse, the son of Obed, the son of Boaz, the son of ¹Salmon, the son of Nahshon, (38) the son of Amminadab, ²the son of ³Arni, the son of Hezron, the son of Perez, the son of Judah, (34) the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, (35) the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, (36) the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, (37) the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, (38) the son of Enos, the son of Seth, the son of Adam, the son of God.

¹ Some ancient authorities write *Sala*.

² Many ancient authorities insert the son of *Admin*: and one writes *Admin* for *Amminadab*.

³ Some ancient authorities write *Aram*.

Joseph, but that in reality He was the son of Eli, who as the father of Mary, was His grandfather, and as the son of all the ancestors along this line. This genealogy, too, without Luke making any note of the fact, is divided into equal parts. From Jesus to Salathiel, who represents the time of the Exile, there are three times seven members; and the same is true for the period from Salathiel to David, from whom, however, He does not descend in accordance with the other genealogical traditions found in Matthew, through the royal line, but through Nathan. Then come the fourteen members from David to Abraham, who were mentioned in Matt. i. 17, only that instead of Aram, (Matt. i. 4), two members are mentioned (Admin, Arni), and there are again three times seven members from Abraham to Adam (cf. Gen. v. i. 1-32; xi. 10-26). But that this is really the genealogy of Jesus, and not a complete list of the descent of father and son (as Luke understood the matter), is seen from the conclusion, since Adam cannot in any sense, while Jesus can in the double sense of i. 32, 35 alone be called the son of God, i. e., in the sense in which a son is called the descendant of an earthly father.

IV And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness (2) during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. (3) And the devil said unto him, If thou art the Son of God, command this stone that it become ¹ bread. (4) And Jesus answered unto him, It is written, ² Man shall not live by bread alone. (5) And he led him up, and showed him all the kingdoms of ³ the world in a moment of time. (6) And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. (7) If thou therefore wilt ⁴ worship before me, it shall all be thine.

¹ Or, a loaf.

² Dt. viii. 3.

³ Gr. the inhabited earth.

⁴ The Greek word denotes an act of reverence, whether paid to a creature, or to the Creator (comp. marginal note on Mt. 2. 2).

- 1 The first thing to which the Spirit with which Jesus had been filled at His baptism impels Him, is to wander around for forty days in the real desert, out of which John had come, and during this time to be tempted by the Devil (cf. Matt. i. 18). But the three Gospels agree that the temptation is completed in three
 3 separate trials, as we are told in Matt. iv., of which
 4 certainly the first was based on His fasting of forty days and the resultant hunger. Jesus is to prove that He is the Son of God by demonstrating that He has the power of turning a number of stones into bread. But Jesus refers to the fact that according to Deut. viii. 3, He does not live on earthly bread, but is sustained by God miraculously. Then follows at once the tempta-
 5 tion which, according to Matthew, is the third. Jesus sees through the trickery of the Satanic spirit, from a high elevation, all at once the kingdoms of the earth
 6 lying at His feet. The Devil declares that all these are his property and under his rule, having been transferred to him because he alone can control the hearts
 7 of men; and that accordingly he can give them to whomsoever he will, if he induces men to submit them-

(8) And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (9) And he led him to Jerusalem, and set him on the ¹pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: (10) for it is written,

²He shall give his angels charge concerning thee, to guard thee:

(11) and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

(12) And Jesus answering said unto him, It is said, ³Thou shalt not make trial of the Lord thy God.

(13) And when the devil had completed every temptation, he departed from him ⁴for a season.

(14) And Jesus returned in the power of the Spirit into

¹ Gr. *wing*.

² Ps. xci. 11, 12.

³ Dt. vi. 16.

⁴ Or, *until*.

selves to him. Hence he will give them to Jesus if 8 Jesus will fall down at his feet. But this Jesus declares to be a violation of the service and worship that is demanded for God alone (cf. Deut. vi. 13). Then comes the second temptation, which Luke regarded as 9 the most severe, because the Devil could in support of 11 his position appeal to two promises of the Scriptures (cf. Ps. xci. 11-12), and also as the last, because Jesus 12 declares that the forbidding of all tempting of God also forbids all tempting of the Messiah (Deut. vi. 16). 13 But with this all and also the most severe temptations were overcome; but if the Devil departs from Him until a more opportune time, Luke wants to say thereby that he would again tempt Jesus through suffering, and try to make Him fall away from God by putting into Judas the thought of His betrayal:

With the return of Jesus to Galilee begins the account of His public ministry, the first part of which is to treat of His activity in Galilee, which is here first described in general outline. As He appears here in 14

Galilee : and a fame went out concerning him through all the region round about. (15) And he taught in their synagogues, being glorified of all.

(16) And he came to Nazareth, where he had been brought up : and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. (17) And there was delivered unto him ¹ the book of the prophet Isaiah. And he opened the ² book, and found the place where it was written,

¹ Or, a roll.

² Or, roll

15 the power of the Spirit, the reports concerning Him that spread over all the region around about Galilee, could have referred only to His wonderful deeds. But He Himself by no means laid the main stress on these, but upon teaching in the synagogue ; and in this respect also He was lauded by the whole population.

16 The story of His visit to Nazareth places us in the very midst of His activity, and is significant for this reason, that this was the city where He had grown to manhood, and where accordingly, if anywhere, there would be a willingness to receive Him. But the very opposite proved to be the case ; and this turned out to be typical of every phase of His activity in general, and as such Luke places this circumstance at the beginning of his account. We know this story from Mark vi. 1-6 ; but Luke has preserved for us from his own resources much richer details. We hear that Jesus, in accordance with His regular custom, goes into the synagogue on the Sabbath day, and by rising indicates that He wants to read the sacred lesson. And He was everywhere regarded as a Rabbi. The book which contained the Prophet Isaiah was at once given to Him by the servant, the reading of which was the regular lesson of the day. He, however, did not
17 hunt out the pericope of the Sabbath, but opened the book at random, and regarded the place which He accidentally found as having been given to Him by

(18) ¹The Spirit of the Lord is upon me,

²Because he anointed me to preach ³good tidings to the poor :

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

(19) To proclaim the acceptable year of the Lord.

(20) And he closed the ⁴book, and gave it back to the attendant, and sat down : and the eyes of all in the synagogue

were fastened on him. (21) And he began to say unto them,

To-day hath this scripture been fulfilled in your ears. (22)

And all bare him witness, and wondered at the words of grace

which proceeded out of his mouth : and they said, Is not this

Joseph's son ? (23) And he said unto them, Doubtless ye will

¹ Is. lxi. 1 f.

² Or, *Wherefore.*

³ Or, *the gospel.*

God, as in fact it was the passage, Is. lxi. 1-2, 18 which speaks of the anointed preacher and the redemp- 19 tion for the poor, and which was accordingly, as it were, made to expound His calling to His fellow- 20 citizens. When He then returned the book to the 21 servant to be put in its place, He sat down and began, amid the closest attention, to declare that in the fact that they now were hearing Him proclaim this joyful message of the coming of the kingdom of God (Mark i. 15) the prediction of this prophecy was being fulfilled. 22 They were indeed compelled to give Him the favorable testimonial, that the words of His mouth were full of grace, but they were amazed, in the sense of Mark vi. 2, that this could be possible with one who was only the well-known son of Joseph. But this very fact was the reason why they would not recognize Him as the one whom He had just declared Himself to be, since 23 from Him no other words were to be expected. When Jesus says that they could certainly apply to Him the saying, according to which a physician can prove himself to be such only if he has at first cured himself, he thereby intends to say that He would secure for

say unto me this parable, Physician, heal thyself : whatsoever we have heard done at Capernaum, do also here in thine own country. (24) And he said, Verily I say unto you, No prophet is acceptable in his own country. (25) But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land ; (26) and unto none of them was Elijah sent, but only to ¹ Zarephath, in the land of Sidon, unto a woman that was a widow. (27) And there were many lepers in Israel in the time of Elisha the prophet ; and none of them was cleansed, but only Naaman the Syrian. (28) And they were all filled with wrath in the

¹ Gr. *Sarepta*.

Himself the recognition that He needed, if He would be the great Physician and Helper of Israel. But when He refers to the fact that this could, according to their ideas, only take place if He would here, too, perform the great miracles which He was reported to have done in Capernaum, we can see from this that, preceding this visit to Nazareth, He had been engaged in a long ministry in Capernaum ; and that, in accordance with the special tradition followed by Luke, it was chiefly the imagined preference of Capernaum over
24 His native city that closed the hearts of His fellow-citizens against Him. Jesus had explained this fact in Mark vi. 4 on the ground that a prophet found the least welcome in His native city. But here He refers to the fact that even the old prophets, in accordance with the free counsel of God's grace, found the field for their miraculous activity not in their own homes, but
25 among strangers. As Elijah brought deliverance only
26 to the widow in Phœnician Sarepta in the time of a continued famine (cf. i. Kings xvii. 1-19) ; and as Elisha
27 healed only the Syrian Naaman of his leprosy (2 Kings v. 9 sqq.), in the same way God had assigned to Him
28 the cities along the sea as the scene for His ministry. This aroused the anger of His fellow-citizens to the

synagogue, as they heard these things ; (29) and they rose up and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. (30) But he passing through the midst of them went his way.

(31) And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day : (32) and they

highest pitch, because they thought that by these examples they were put on the same level with the heathen ; and they cast Him out of the city, and even 29 dragged Him to the edge of an overhanging hill for the 30 purpose of casting Him down. But He, in His exalted dignity, passed through the midst of them, without anybody daring to touch Him, and departed from Nazareth.

Since the way in which He had been received in Nazareth had made it impossible for Him to show forth the miraculous power so characteristic of His whole ministry, Luke now gives us a picture of His activity in Capernaum, of which the people of Nazareth had already heard, according to v. 28, that this city had been the scene of such wonderful deeds. He selects for this purpose the narrative of the first visit of Jesus to Capernaum, which we have read in Mark 1, 31 21-39. In order to reach this city, lying near to the Sea of Galilee, it was necessary to descend from the hills of Nazareth. As the narrative of Mark begins with a sermon of Jesus in the synagogue, where He expels an evil spirit, Luke reports that He was accustomed to preach in Capernaum also on the Sabbath, 32 and that the people were amazed at His teaching, because its character indicated a consciousness of divine authority (cf. Mark i. 22). But he at once then proceeds to the story of the driving out of an evil spirit, known to us from Mark, which he explains to his

were astonished at his teaching ; for his word was with authority. (33) And in the synagogue there was a man, that had a spirit of an unclean demon ; and he cried out with a loud voice, (34) ¹ Ah ! what have we to do with thee, Jesus thou Nazarene ? art thou come to destroy us ? I know thee who thou art, the Holy One of God. (35) And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. (36) And amazement came upon all, and they spake together, one with another, saying, What is ² this word ? for with authority and power he commandeth the unclean spirits, and they come out. (37) And there went forth a rumor concerning him into every place of the region round about.

(38) And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever ; and they besought him for her. (39) And he stood over her, and rebuked the fever ; and it left her : and immediately she rose up and ministered unto them.

¹Or, *Let alone.*

²Or, *this word, that with authority . . . come out ?*

Greek reader by expressly calling it an unclean
83 demon. In connection with the epileptic attack that
84 followed the expulsion of the spirit, he especially men-
85 tions that the unfortunate man was cast by the evil
spirit upon the ground in the very synagogue, but
86 without being harmed. Luke then describes the amaze-
87 ment of those who saw this, because the mere word of
Jesus drove out the spirit at once by virtue of its
wonderful inherent power, and adds that the report of
this was spread in the whole neighborhood. He then
88 narrates, following the precedent of Mark, the visit of
89 Jesus to the house of Simon, where He cures his
mother-in-law of a fever. As he in his free reproduc-
tion of Mark presupposes that they had asked Jesus to
do this, He notes the fact that it was a severe fever,
since they would not have troubled Him on account of
a slight attack, and describes how Jesus bent over the
sick woman, driving out the fever as He would an evil

(40) And when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them. (41) And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

(42) And when it was day, he came out and went into a desert place : and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. (43) But he said unto them, I must preach ¹ the good tidings of the kingdom of God to the other cities also : for therefore was I sent.

(44) And he was preaching in the synagogues of ² Galilee.

¹ Or, *the gospel*

² Very many ancient authorities read *Judaea*.

hostile spirit. But most important to Luke is the fact 40 that on the evening of this day all the people of the 41 city brought the sick to Him to have Him heal them by laying His hands upon them, and that He expelled many evil spirits, in connection with which, as was the case in the synagogue, they constantly cried out that He was the Messiah, and He then commanded them to 42 be silent. But when the multitude on the next morn- 43 ing, when He had withdrawn to a desert place, try to detain Him in Capernaum, He declares expressly that His divine Master commanded Him to bring the joyful message of the kingdom of God to other cities also. But when Luke expressly describes how He declared this in all the synagogues of the Jewish land, he thereby indicates that the two experiences, so contradictory in His first visit to Nazareth and in Capernaum, characterize, but from different points of view, this public activity in general, and that he is now going to begin his connected account of the work of Jesus in Galilee (cf Matt. iv. 14).

This narrative begins with the calling of the disciples at the Sea of Gennesaret. But Luke reports this according to a tradition that is entirely peculiar

V Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret ; (2) and he saw two boats standing by the lake : but the fishermen had gone out of them, and were washing their nets. (3) And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. (4) And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. (5) And Simon answered and said, Master, we toiled all night, and took nothing : but at thy word I will let down the nets. (6) And when they had done this, they inclosed a great multitude of fishes ; and their nets were breaking ; (7) and they

to himself, adding only one feature from the well-known account of Mark i. 16-20. In reality the present section treats only of the calling of Simon, and this happens at a time when Jesus was already being surrounded on all sides by dense crowds, who came to hear the word of God that He preached, and Jesus was accordingly already in full activity. But when the crowds pressed on Him so much that He no longer had room on the narrow coast line to speak to the multitude, He asks Simon, whom He is already acquainted with, according to Luke iv. 38, to take Him in his boat a short distance from the land, so that He can teach the assembled crowds from the boat. Mention is further made of another boat ; but as the occupants of both were engaged in washing their nets, it is evidently not the one mentioned by Mark i. 19. The fact that Simon at once obeys the command of Jesus to go out upon the deep (where the sea had its greatest depth) and with his helpers lets down the nets, although he had been working all night in vain and certainly knew that during the day he could not make a draught, shows that he already knows Jesus, which in accordance with his experience reported in chapter iv., is

beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. (8) But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (9) For he was amazed, and all that were with him, at the draught of the fishes which they had taken; (10) and so were also ¹James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt ²catch men. (11) And when they had brought their boats to land, they left all, and followed him.

(12) And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell

¹ Or, Jacob.

² Gr. take alive.

not surprising. Moreover, when the multitude of fishes began to tear the nets, and they must call their companions in the other boat to come to their assistance in gathering the draught, which almost causes both the boats to sink, we must conclude that these com- 8 panions can only be his brother Andrew and his helpers. 9 Exactly as in the narrative of the annunciation, the presence of the divine, which Peter is convinced is to be found in Jesus, in the consciousness of his sinful condition causes him to fear the approach of Jesus; and his utter amazement is shared by all the others who had assisted in gathering the wonderful draught that Jesus had brought about. Here, for the first time, Luke makes mention of the fact that the sons of Zebedee were companions of Simon in his trade, and includes these, although the words concerning the catching of men are addressed exclusively to Peter and put an end to the terrors among those who took their ship to the land, and left everything and followed Jesus.

In one of the cities, through which, according to iv. 12 43, Jesus intended to pass, He found a leper, the healing of whom is already reported in Matt xiii. 2-4, among the first healing miracles of Jesus. In this case

on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. (18) And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. (14) And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, ¹ according as Moses commanded, for a testimony unto them. (15) But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. (16) But he withdrew himself in the deserts, and prayed.

(17) And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law

¹ Lev. xiii. 49; xiv. 8 ff.

the unfortunate man does not venture to approach Jesus, but as soon as He sees Him, falls upon his face as a sign of deepest reverence, which shows that he
 18 believes that Jesus can help him; and this Luke correctly regards as an indirect appeal, which Jesus satisfied in the manner with which we became acquainted
 14 in the older narrative. The command not to say anything that was connected with the healing, the man does not in this case disobey; but it is only narrated, that,
 15 notwithstanding all the efforts of Jesus to suppress the reports of His healings, the accounts of them spread all the more, so that many crowds came together, partly to hear Him, partly to seek help from Him for their sick.
 16 The consequence of this was that He withdrew for a while to desert places, in order to remain there alone and to pray. Luke connects with the preceding story that of the healing of the man sick with the palsy, which we
 17 have already read in Matt. ix. 2-8, and more fully in Mark ii. 1-12. It was on one of those days on which He had withdrawn that He returned to the city, in order to teach them, but found there not only people willing to hear, but also opponents, namely the Pharisees, of whom there were some in every village in Gal-

sitting by, who were come out of every village of Galilee and Judaea and Jerusalem : and the power of the Lord was with him ¹to heal. (18) And behold, men bring on a bed a man that was palsied : and they sought to bring him in, and to lay him before him. (19) And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. (20) And seeing their faith, he said, Man, thy sins are forgiven thee. (21) And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? (22) But Jesus perceiving their ²reasonings, answered and said unto them, ³Why reason ye in your hearts? (23) Which is easier, to say, Thy sins are forgiven thee ; or to say, Arise and walk? (24) But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. (25) And immediately he arose up before them, and took up that whereon he lay, and

¹ Gr. *that he should heal*. Many ancient authorities read *that he should heal them*.

² Or, *questionings*.

³ Or, *What*.

ilee, and also Scribes who had come from Jerusalem in order to spy Him out. This incident, like the narrative mentioned in the preceding section, forms a kind of a contrast to the preceding occurrence. For this reason it is remarked in reference to the story of the healing which now follows, that on this occasion, when He had come really only to teach, the divine power that had been given to Him also rendered it possible for Him to cure the sick. With a reminiscence of what is said in Mark ii. 3-4, it 18 is here narrated, that the men who brought the lame 19 man, on account of the crowd that thronged around the house in which Jesus was, could not find an entrance, and carried him upon the roof and let him down before the feet of Jesus. As for the rest, the story 20 goes on exactly as we know it from Matthew and 25 Mark, so that here, as there, a distinction is made be-

departed to his house, glorifying God. (26) And amazement took hold on all, and they glorified God ; and they were filled with fear, saying, We have seen strange things to-day.

(27) And after these things he went forth, and beheld a ¹ publican, named Levi, sitting at the place of toll, and said unto him, Follow me. (28) And he forsook all, and rose up and followed him.

(29) And Levi made him a great feast in his house : and there was a great multitude of ¹ publicans and of others that were sitting at meat with them. (30) And ² the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the ¹ publicans and sinners? (31) And Jesus answering said unto them, They that are ² in health have no need of a physician ; but they that are sick. (32) I am not come to call the righteous but sinners to repentance.

¹ See marginal note on ch. 8. 12.

² Gr. *the Pharisees and the scribes among them*

² Gr. *sound*.

tween those who glorify God on account of the great things that they have seen and those who, filled with
 26 fear on account of these deeds, for this reason charge Him with blasphemy, although He proved that He had the authority which they denied Him the possession of.

The preceding narrative, which already shows Jesus in conflict with the Scribes and the Pharisees, is followed in Luke by further contests with them, exactly as
 27 these are reported in Mark ii. 13, iii. 6. The first is connected with the calling of the publican Levi, whose entrance into the permanent circle of Jesus' disciples is expressly emphasized by the fact, that he gave up every-
 29 thing, both home and position. Here it is made plain that the entertainment of Jesus in honor of Levi took place in the latter's house, and that for this reason
 80 many publicans and associates of publicans were eating
 82 in company with Jesus and His disciples. Here the Pharisees and the Scribes on their part, raise their objections very clearly against the disciples only. Jesus, notwithstanding this, in His answer defends His asso-

(83) And they said unto him, The disciples of John fast often, and make supplications ; likewise also the *disciples* of the Pharisees ; but thine eat and drink. (84) And Jesus said unto them, Can ye make the ¹ sons of the bridechamber fast, while the bridegroom is with them ? (85) But the days will come ; and when the bridegroom shall be taken away from them, then will they fast in those days. (86) And he spake also a parable unto them : No man rendeth a piece from a new garment and putteth it upon an old garment ; else he will rend the new, and also the piece from the new will not agree with

¹ That is, *companions of the bridegroom.*

ciation with the publicans and sinners on the basis of His mission, as is recorded in Mark iv. 17. In this case, however, the call of Jesus to the sinner is expressly said to be a call to repentance. The fact that 88 Luke here at once adds the second charge makes it necessary for him to declare more fully why the disciples of John and the pupils of the Pharisees were accustomed to observe frequent fasts, which, like their prayer exercises, were regarded as a proof of 84 their great piety. After Jesus has justified the non- 85 observance of the fasts by His disciples in a statement concerning the bridegroom, which Luke does not, in the 86 form found in our Evangelists, regard as a regular parable, it is indicated that Jesus thereby explained why the disciples of John do not, like His disciples, "eat and drink," although in doing so they do not concern themselves with the Pharisees' rules of fasting. The folly of uniting a method of life that is new, and for that reason not fully understood in its character, like the customs of His disciples in reference to fasting, with the older ideas on the subject, Luke explains very clearly in connection with the first parable, as well as by the saying that, if the cloth with which an old garment is repaired, is taken from a new piece, this will result only in the breaking away of the new, since it

the old. (87) And no man putteth new wine into old ¹ wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. (88) But the new wine must be put into fresh wine-skins. (89) And no man having drunk old wine desireth new; for he saith, The old is ² good.

VI Now it came to pass on a ³ sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. (2) But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? (3) And Jesus answering them said, ⁴ Have ye not read even this, what David did, when he was hungry, he, and they that were with him; (4) how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? (5) And he said unto them, The Son of man is lord of the sabbath.

¹ That is, skins used as bottles.

² Many ancient authorities read better.

³ Many ancient authorities insert second-first.

⁴ 1 S. xxi.

87 does not suit the old; and also by the second parabolic
 88 saying that, if the new wine is put into old skins, not
 only will the wine be lost, but the skins also destroyed.
 But Luke adds also a third parable, in which Jesus in
 a mild way excuses the adherence of the disciples of
 John to the traditional fast customs, by reminding
 89 His hearers that nobody who is accustomed to drink
 the old sweet wine is willing to exchange it for the
 1 sharper new must. Then follows, as in the account of
 2 Mark, the plucking of the grain on the sabbath day
 by the disciples, in connection with which express
 mention is also made of the fact, that they rubbed it
 in their hands, in order to show that this act could be
 3 interpreted as a sort of desecration of the sabbath. The
 5 statement that the Son of man is also the Lord of the
 sabbath appears here as a proposition standing entirely
 alone, on the basis of which Jesus can conclude from the
 transgression of the law concerning the priests on the
 part of David, that when life is in danger the sabbath
 law is not binding. When Jesus, on another sabbath,

(6) And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. (7) And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. (8) But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. (9) And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? (10) And he looked around about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. (11) But they were filled with ¹madness; and communed one with another what they might do to Jesus.

(12) And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. (13) And when it was day, he called his dis-

¹ Or, foolishness.

was in the synagogue in order to teach there, He finds 6 a man present whose right hand, as Luke adds, was withered. Here we again find the Pharisees and the Scribes, whose treacherous scheme Jesus understands, when He causes the afflicted man to rise and step into the midst of them, so that all could see the healing justified 9 by the fact that His question had been left unanswered, 10 yet Luke does not describe the opponents as having in consequence of this devised plans to kill Jesus, but they are already described as becoming wild with fury in their determination to do Jesus harm.

In these days, when the wrath of their enemies had 12 attained its highest fury, it happened that Jesus, according to Luke, determined to choose His disciples as is narrated in this connection also in Mark iii. 13, 14. He had retired to an elevation and had prepared Himself by a night of prayer for this act, and on the following morning selected from the wider circle of His disciples the Twelve, whom Luke already calls the apostles. But in the present list the Simon who is 13

ciples; and he chose from them twelve, whom also he named apostles: (14) Simon, whom he also named Peter, and Andrew his brother, and ¹James and John, and Philip and Bartholomew, (15) and Matthew and Thomas, and ¹James *the son of Alphæus*, and Simon who was called the Zealot, (16) and Judas *the ²son of ¹James*, and Judas Iscariot, who became a traitor; (17) and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; (18) and they that were troubled with unclean spirits were healed. (19) And all the multitude sought to

¹ Or, *Jacob*.

² Or, brother. See Jude 1.

14 called Peter takes the lead, with whom, however, his
 15 brother Andrew is directly connected. Then follow James and John and the others, according to the order of Matt. iii. 18. Here Luke makes a new start, in order to connect those among the apostles who have the same name. In this way he connects James the son of Alphæus with the second Simon, whose name he perhaps more correctly interprets on the ground of his formerly having belonged to the party of the Zealots,
 16 and finally the two Judases among the apostles. We hear at this place that he who in the older gospels is called by his second name, Thaddæus, according to his real name was Judas the son of a certain Jacob. Concerning Judas Iscariot it is remarked, that he betrayed the
 17 Lord. Only when Jesus had come down from the hill where He had gathered the disciples around Him into a level part of the hills, where greater crowds could gather around Jesus, Luke tells us of the extraordinary number of His followers in the wider sense of the term and of the crowds of people from many parts of the country, who on this occasion collected around Jesus (cf. Mark
 18 iii. 7, 8), partly to hear Him and partly to bring their sick to be healed by Him. In particular does Luke report, that among these were to be found those who

touch him ; for power came forth from him, and healed *them* all.

(20) And he lifted up his eyes on his disciples, and said, *Blessed are ye poor : for yours is the kingdom of God.* (21) *Blessed are ye that hunger now : for ye shall be filled.* Blessed

were possessed by evil spirits ; and the great crowds, 19 who could no longer hope that Jesus could heal them individually, now hoped at least to be able to touch Him, because, according to current ideas, by such a touch such power would issue from Him as would cure all, as they had learned in the case of the woman with the bloody flux (cf. Mark v. 29 sqq.). In this situation Luke places that great address, which according to the oldest tradition took place on a hillside in the presence of a large gathering of adherents, in addition to whom the first Evangelist presupposes that there were also larger crowds of other hearers. It is true that Luke does not report the Sermon on the Mount completely, since the explanation of the words of the Old Testament law had lost its importance for his Gentile Christian reader, whom Paul had declared free of the law, and His polemic against the Pharisees' ideal of righteousness was no longer intelligible to them. But everything that in the older tradition of this sermon was of permanent significance for them, he has had put together in a new and suggestive manner.

The address in which Jesus speaks to the larger circle 20 of adherents that surround Him, begins solemnly, with 21 the three fundamental beatitudes of Matt. v. 3, 4-6. We, however, see here clearly, how little it was the object in making the oldest collection of the sayings of the Lord to give them with literal exactness. Those which Luke had in view are stated in a form suitable to the conditions of the Jewish Christian congregations of their time. But these congregations consisted chiefly

are ye that weep now : for ye shall laugh. (22) Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. (23) Rejoice in that day, and leap *for joy* : for behold, your reward is great in heaven ; for in the same manner did their fathers unto the prophets. (24) But woe unto you that are rich ! for ye have received your consolation. (25) Woe unto you, ye that are full now ! for ye shall hunger. Woe *unto you*, ye that laugh now ! for ye shall mourn and weep. (26) Woe *unto you*, when all men shall speak well of you ! for in the same manner did their fathers to the false prophets.

of poor people (cf. James ii. 5), who often had to suffer hunger and to complain of their being oppressed. For this reason they are to be satisfied with heavenly possessions in the kingdom of God beyond, and their weeping shall be changed into the laughter of joy.

22 They are declared blessed (as in Matt. v. 11), if men hate them ; if they are excluded from the assembly of the synagogues ; if they are branded as heretics, and the name which they bear as the followers of the Son

28 of man is decried as disgraceful. But they are to rejoice and be glad on this account (cf. Matt. v. 12,) because their reward will be great in heaven, like that of the prophets, to whom the fathers had done these same

24 things. This is explained by an account of what will

25 then be left for the rich, who are already completely satisfied, and now in the present world can laugh ; these, instead of being blessed, will receive a Woe, because they have lost already whatever of comfort they have had in their earthly possessions and in which they have found their satisfaction and their joy ; for because they will be compelled to do without these in the other

26 world, they will hunger and lament. Here all the world has flattered them ; and this was done too in the case of the false prophets. From those flattered,

(37) But I say unto you that hear, Love your enemies, do good to them that hate you, (28) bless them that curse you, pray for them that despitefully use you. (29) To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. (30) Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. (31) And as ye would that men should do to you, do ye also to them likewise. (32) And if ye love them that love you, what thank have ye? for even sinners love those that love them. (33) And if ye do good to them that do good to you, what thank have ye? for

who will know nothing of Jesus and will not hear Him, the address turns to the circle of disciples attentively listening, in order to emphasize the chief duty, which it was the purpose of the Sermon on the Mount to inculcate (Matt. v. 44). And we see, that the exhortation to love one's enemies, here, as in the oldest tradition from which Luke drew, had been explained by the 27 application to the experiences of the present. They are 28 to repay the hatred of the unbelieving Jews against the believer by doing good to them, to reply to their curses with blessings, and to their insults with petitions for them. Now, the exhortations which Jesus gave in Matt. v. 39, 40, 44, are applied to the direct proofs of the love for one's enemy, which shame the opponent into a better conduct, by being more willing to suffer 29 and to sacrifice than the opponent would seek to exact, 30 and which refuses none who would demand something even with violence. Even the demand of Matt. vii. 12, 31 now receives a specific application, to the effect that we should yield to an enemy anything that we ourselves would wish yielded to us. On the other hand, the statements of Matt. v. 45 sqq. which show that only in the love for one's enemies the true character of love after the model of divine love is exhibited, appear here 32

even sinners do the same. (34) And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. (35) But love your enemies, and do *them* good, and lend, ¹ never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. (36) Be ye merciful, even as your Father is merciful. (37)

¹ Some ancient authorities read *despairing of no man*.

84 again in the freer application, which carries out more fully that which was said of doing good in general and of lending, which, especially among the Jewish congregations, among whom these principles were to be inculcated, could in accordance with the law be done only without interest. A doing good that shows itself only toward those who do good to us, or in lending that counts on prompt repayment, cannot possibly secure the special approbation of God, because sinners could then also secure this, since this does not imply a real sacrifice. It remains, therefore, that, since we all are to strive for the approval of God, we show love and kindness to our enemies and that we lend without the hope of being repaid in any way, since the enemies, from whom we can expect no thanks, cannot repay us like for like. Yet, notwithstanding this, that reward will not fail us, which shall be given to every one who secures the good pleasure of God; but it will be given us only in the world beyond, where we shall attain to the position of highest honor, i.e. of being the sons and the favorites of the Most High, whom we are to be like in His impartial goodness. Now the statement of Matt. v. 48, can be specially applied to that mercy which does not ask whether the neighbor has merited our love, or can 86 repay it, but only if his wants and needs call for works of love on our part. But then there can be no severity 87 such as appears in the judgment and condemnation of him who has done us a wrong, and which could only

And judge not, and ye shall not be judged : and condemn not, and ye shall not be condemned : release, and ye shall be released : (38) give, and it shall be given unto you ; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

(39) And he spake also a parable unto them, Can the blind

find a corresponding severe condemnation in the final judgment of God. But, on the contrary, we are to cancel the debts others owe us, whether it be a debt of money, or one that they have incurred by their actions toward us. The former is to be cancelled ; the latter to be forgiven. Only then can we expect that our sins will be forgiven us. But this leads back to the works of mercy and that love of doing good, which is always ready to give ; and in accordance with Matt. vii. 1, 2 in the Sermon on the Mount (also there mentioned in other connection), the principle of divine compensation is here stated, which teaches us to expect a like beneficence from God. Here, however, a new statement of Jesus is found ; for He is fond of picturing the divine compensation as corresponding exactly with our deeds, but also as one that reaches infinitely beyond any single act of man, and this statement now describes this side of the compensation. The measure by which God measures His compensation is always an abundant one, indeed, one in which, by pressing down and shaking the contents, room is constantly being made for more, and from which then the fulness constantly overflows, because it cannot hold this compensation.

We learn here that the Sermon on the Mount 89 originally closed with a parable, which, Matt. xv. 14, in another connection, is used to characterize the leaders of the people, the Scribes and the Pharisees. In this place, through the connection with Matt. x. 24-25, the

guide the blind? shall they not both fall into a pit? (40) The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. (41) And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (42) Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. (43) For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. (44) For, each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. (45) The

general idea is conveyed, that he who is himself blind, cannot show another the right away; because the pupil cannot acquire more wisdom from the teacher than the
 40 latter himself possesses. But a pupil has done well if in school he has become equal to the teacher of that school. This furnishes Luke with the theme for the second part of His gospel, in which he brings together what he pur-
 41 poses to give of the statements of the Sermon on the Mount that are general in their application. To these
 42 belongs first of all the statement concerning the mote in the brother's eye (Matt. vii. 3 sqq.), which now is made to mean, that he who does not see and correct his own faults cannot correct those of another, and accordingly can no
 43 more be for him a guide to salvation than the blind can lead the blind. In the same way the statement of Matt.
 vii. 17, 18 is here applied. For as a corrupt tree cannot bring forth good fruit, in the same way no work in
 44 bettering others can come from an unregenerate man. For this would overthrow a law of nature, according to
 which every tree is known by its fruit (cf. Matt. xii. 33), and in accordance with which we cannot expect figs
 45 from thorns or grapes from brambles (cf. Matt. vii. 16).

good man out of the good treasure of his heart bringeth forth that which is good ; and the evil *man* out of the evil *treasure* bringeth forth that which is evil : for out of the abundance of the heart his mouth speaketh.

(46) And why call ye me, Lord, Lord, and do not the things which I say? (47) Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like : (48) he is like a man building a house, who digged and went deep, and laid a foundation upon the rock : and when a flood arose, the stream brake against that house, and could not shake it : ¹ because it had been well builded. (49)

¹ Many ancient authorities read *for it had been founded upon the rock* : as in Mt. 7. 25.

But the reason for this is also given as in the statement of Matt. xii. 34, 55. For out of that with which the heart is filled everything comes that the mouth utters. But if the heart is filled with evil, how then can good, healing, and improving words come forth from it? Then follows the original close of the Sermon on the Mount, but in the entirely peculiar form in which Luke found it in his original source. There the universal 46 saying of Matt. vii. 21, presents the vital question why so many who recognize Jesus as their Lord and thereby claim to follow Him as their leader, do not do what He says. This introduces the first parable together with its interpretation. But the parable itself is 47 carried out in an entirely unique way, as the builder is here represented as digging up the ground and thereby going deep, until he strikes the rocky bottom, upon which he builds a firm foundation. In this case, it is not natural phenomena that test the firmness of the house, but the river that has risen through the rain, but which cannot shake the house on account of its firm foundation. The contrast to this is the other 49 builder, who erects his house on the level ground without any foundation, so that the first attack of the waters cause it to fall together and it is entirely de-

But he that ¹heareth, and ²doeth not, is like a man that built a house upon the earth without a foundation ; against which the stream brake, and straightway it fell in ; and the ruin of that house was great.

VII (1) After he had ended all his sayings in the ears of the people, he entered into Capernaum.

(2) And a certain centurion's ³servant, who was ⁴dear unto him, was sick and at the point of death. (3) And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ⁴servant. (4) And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him ; (5) for he loveth our nation, and himself built us our synagogue. (6) And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself ; for I am not ⁵worthy

¹ Gr. *hear*.

² Gr. *did not*.

³ Gr. *bondservant*.

⁴ Or, *precious to him*. Or, *honorable with him*.

⁵ Gr. *sufficient*.

stroyed. Like to this is he who hears but does not do what he has heard, since in his case too there will be a perfect collapse, as all that he has heard will turn out to be perfectly worthless.

In the oldest tradition the Sermon on the Mount was followed by the account of the centurion of Capernaum 1 (cf. Matt. viii. 1-5). According to this tradition Jesus goes to the city immediately after finishing His address. But Luke possessed in his special source of information fuller details of this history which he follows, especially 2 in the first part of his account. He describes that it was an especially useful servant of the centurion, whose sickness is not, however, more closely described, but who 3 was already at the point of death. Here the Gentile centurion does not even consider himself worthy of approaching the Lord personally with his petition, but he sends the elders of the city to Him, to ask Him to save 4 his servant in his great danger. These urge the 5 matter upon Jesus, because the centurion was a friend 6 of the nation and had with his own means built them

that thou shouldest come under my roof: (7) wherefore neither thought I myself worthy to come unto thee: but say ¹the word, and my ²servant shall be healed. (8) For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ³servant, Do this, and he doeth it. (9) And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. (10) And they that were sent, returning to the house, found the ⁴servant whole.

(11) And it came to pass ⁴soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. (12) Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. (13) And when the Lord

¹ Gr. *with a word*.

² Or, *boy*.

³ Gr. *bondservant*.

⁴ Many ancient authorities read *on the next day*.

a synagogue and was deserving of His great favor. 9 But even after Jesus starts to go to his house, the centurion sends other friends to restrain Him from coming because he considered himself entirely unworthy of this honor; and only at this point the story follows literally that given in Matt. viii. 8 sqq. How- 10 ever in the conclusion the friends sent by the centurion return to his house, without having received any other assurance of help for the servant than those indirectly contained in the praise Jesus bestows upon the faith of the centurion; and they find the servant healed.

Here Luke adds the story of the raising from the dead of the young man at Nain, from his own special source, from which he only concludes from vii. 22, that this must have taken place before the message of the Baptist. Jesus, as usual, is found with His disciples and accom- 11 panied by a large crowd, is on His way to the little town of Nain, southwest of Nazareth. Before the city 12 gate he meets a funeral procession. The only son of a 13

saw her, he had compassion on her, and said unto her, Weep not. (14) And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. (15) And he that was dead sat up, and began to speak. And he gave him to his mother. (16) And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. (17) And this report went forth concerning him in the whole of Judæa, and all the region round about.

(18) And the disciples of John told him all these things. (19) And John calling unto him ¹two of his disciples sent them to the Lord, saying, Art thou he that cometh or look

¹ Gr. *certain two*.

widow, accompanied by many of the people of the city, is being carried to his tomb. But compassion seizes Jesus at the sight of the sorely bereaved mother, and He 14 directs her to dry her tears. Touching the bier, He 15 commands the bearers to stand still, and directs the young man to arise. At once he does so and begins to 16 speak, so that the mother receives him restored to life. In thi scase, as in others, a fear falls upon all, because they saw the power of God so visibly present; and while they glorify God, who had awakened a great prophet and by this miracle has confirmed Him as such, the others see in Him, as His Messiah, God visiting His people. Such reports concerning Him spread through all Judea and beyond the borders thereof.

As Luke in v. 11-17, expressly prepares the way for the story of the message of the Baptist, as we are acquainted with it from Matt. xi. 2-19, he must have found this in connection with the Sermon on the Mount and the story of the centurion, in the authority from which he drew. That John was in prison (Matt. xi. 2), it was no longer necessary to mention here, (iii. 80); and so of the fame of the doings of Jesus, as also 19 the report announced concerning Him (v. 17), could

we for another? (20) And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? (21) In that hour he cured many of diseases and ¹plagues and evil spirits; and on many that were blind he bestowed sight. (22) And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ²good tidings preached to them. (23) And blessed is he, whosoever shall find no occasion of stumbling in me.

(24) And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? (25) But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts. (26) But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. (27) This is he of whom it is written,

³ Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

(28) I say unto you, Among them that are born of women there is none greater than John: yet he that is ⁴but little in

¹ Gr. *scourges*.
² Mal. iii. 1.

³ Or, *the gospel*.
⁴ Gr. *lesser*.

have been brought to him only through his disciples. 20 As these are not especially known or designated in the older traditions, Luke merely states that there were two of these disciples whom John sent to Jesus, and who now put to Jesus in its literal form the important question which had been entrusted to them. The reference of Jesus to that which they see and hear (cf. Matt. xi. 4), he explains by this, that Jesus was at that time just engaged in performing miracles. As for the 21 rest, not only His answer to the Baptist (Matt. xi. 8, 6), but also His words concerning the Baptist (Matt. xi. 22 7-11) are given with perfect exactness. At once the 23 soft raiment of which he speaks, is explained more 24 fully as referring to the effeminacy and the show pre- 28

the kingdom of God is greater than he. (29) And all the people when they heard, and the ¹publicans, justified God, ²being baptized with the baptism of John. (30) But the Pharisees and the lawyers rejected for themselves the counsel of God, ³being not baptized of him. (31) Whereunto then shall I liken the men of this generation, and to what are they like? (32) They are like unto children that sit in the market-place, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. (33) For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. (34) The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of ⁴publicans and sinners! (35) And wisdom ¹is justified of all her children.

¹ See marginal note on ch. 3. 12.
² or, not having been.

³ Or, having seen.
⁴ Or, was.

vailing in royal houses. We even learn here for the first time, that Jesus also spoke of the difference in the
 29 success of the Baptist. For the people in general, and especially those who were oppressed by the consciousness of their sins, such as the publicans, gladly submitted to the baptism of repentance that he demanded, and thereby declared that his announcement of the will of
 30 God was correct; while the very men who claimed to be models of righteousness, such as the Pharisees and Scribes, who on this account ought to have known better, by despising his baptism, as far as they themselves were concerned, regarded as nothing the counsel of God, which in this manner was to prepare the way for all to re-
 31 demption. With equal accuracy there follows the
 34 parable with which Jesus closes His discourse, as also the application thereof (Matt. xi. 16-19). Here
 35 we even learn that the final statement originally was to the effect that the divine wisdom which determined both for the Baptist and for Jesus His special manner of life, is declared to be correct by all those who permit themselves to be led inwardly by the wisdom which Jesus announced, i. e. by His genuine disciples.

(36) And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and ¹sat down to meat. (37) And behold, a woman who was in the city, a sinner; and when she knew that he was ²sitting at meat in the Pharisee's house, she brought ³an alabaster cruse of ointment, (38) and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and ⁴kissed his feet, and anointed them with the ointment. (39) Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were ⁵a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. (40) And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. (41) A certain lender had two debtors: the one owed five hundred ⁶shillings, and the other fifty. (42) When they had not *where-*

¹ Or, *reclined at table.*

² Or, *reclining at table.*

³ Or, *a flask.*

⁴ Gr. *kissed much.*

⁵ Some ancient authorities read *the prophet.* See Jn. 1. 21. 25.

⁶ The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.

How it happened that Jesus was in an offensive sense called the friend of the sinner (cf. v. 34) is explained by Luke in the narrative of His being anointed by the woman who had committed many sins. A Pharisee 86 had invited Jesus to eat with him. A woman, who 87 had at one time been a public character in the city, heard of this. But through the preaching of Jesus she had been led to repentance and to the certainty that 88 all her sins had been forgiven her. She, accordingly, came to show her great love and reverence for Him who had delivered her soul, and anointed His feet while 89 He was lying at table, and dried them with her warm tears and kissed them. The host then thought that if Jesus were really a prophet, then through His prophetic power, He would know what kind of a woman this is, and would not permit such an unclean person to come near Him or to touch Him. Jesus, who read 40 these thoughts in his soul, caused him through a very 41 simple parable to draw the conclusion himself, that the 42

with to pay, he forgave them both. Which of them therefore will love him most? (43) Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. (44) And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. (45) Thou gavest me no kiss: but she, since the time I came in, hath not ceased to ¹kiss my feet. (46) My head with oil thou didst not anoint: but she hath anointed my feet with ointment. (47) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom

¹ Gr. *kiss much*.

48 greater the guilt was which had been remitted to a person, the greater the love of the latter would be for Him who had remitted it. And then He applies this to the cool reception which He had received at the hands of the Pharisee, because the latter was anxious enough to have the famous man at his table, but not to enter into any closer relationship with Him as compared with this conduct of the woman. The lack of friendship which he had shown to Jesus in not furnishing an opportunity for Him to wash His feet when He
44 entered the house, she has more than made good by having bathed His feet in her tears and dried them with her hair. The host had not given Jesus a kiss
45 when He came, but she, from the time she entered, had
46 not ceased to kiss His feet; and in the place of the usual custom of anointing the head, she had anointed His feet with "sweet smelling ointment." In order to estimate at its right value such a service of love on the part of the woman, He says to the Pharisee, that many sins must have been forgiven her, as can be seen from the depth of her love. He knows the woman not only as well as the Pharisee does, He knows her better than he; He knows not only that she has sinned much, but also that she has been repentant and has been forgiven.

little is forgiven, *the same* loveth little. (48) And he said unto her, Thy sins are forgiven. (49) And they that ¹sat at meat with him began to say ²within themselves, Who is this that even forgiveth sins? (50) And he said unto the woman, Thy faith hath saved thee; go in peace.

VIII And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the ³good tidings of the kingdom of God, and with him the twelve, and (2) certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from

¹ Gr. *reclined*.

² Or, *among*.

³ Or, *gospel*.

Not that he means to say that she had earned this repentance through her love. This is shown by the parable, which He here applies to her, and expressly teaches how the faint love of the Pharisee comes from the fact that he had as yet received but little from Him. And when He then assures the woman of the 48 forgiveness of her sins, which she so far had only 49 appropriated to herself from His preaching that proclaimed the forgiving grace of God, His table companions, as is reported in Mark v. 34, take offence 50 that He should arrogates to Himself the power to forgive sins. He, however, as is done in Mark v. 34, dismisses the woman with the declaration that it was her faith in the pardoning grace of God that had saved her, and tells her to go in the peace of this forgiveness, which takes away all anxiety concerning the sins of her past.

When Luke in the following section evidently prepares the way for the parable of the Sower, he thereby indicates that it had been reported to him as having been uttered in the time following the message of the Baptist. We are to think of Jesus as travelling through one city and village after another, accompanied 2 both by His disciples and by many women, who render service to Him and to His disciples from a spirit of

whom seven demons had gone out, (3) and Joanna, the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto ¹ them of their substance.

(4) And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: (5) The sower went forth to sow his seed: and as he sowed, some fell by the wayside; and it was trodden under foot, and the birds of the heaven devoured it. (6) And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. (7) And other fell amidst the thorns; and the

¹ Many ancient authorities read *him*.

gratitude on account of their having been healed. Luke mentions as one of these, Mary, who from the place of her birth, is called Magdalene, because she had been possessed, according to report, by seven devils, 8 which Jesus had driven out; and another was Joanna, who was the wife of a prominent court official; of a third woman only the name is reported. But not in the presence of disciples, male and female, but on the 4 occasion when a great multitude had gathered from the different cities through which He had journeyed, had Jesus delivered His discourse, which consisted of a number of parables, of which Luke reports the first, because it applied to the success of His work in the midst of a mixed audience. It is the shortest and certainly the most rudimentary form of this parable that he reports, in which the story of a single case is fully 5 described, and by it the rule is illustrated. Only in the case of the seed that falls by the wayside is it emphasized, that it was trodden upon, even before the 6 birds ate it up, and hence even before it could not 7 have brought forth any fruit. On the other hand, nothing is said of the seed that fell upon the stony ground, except that it withered, because it could not draw from the thin and hence overheated soil the necessary moisture, while other seed fell among the

thorns grew with it, and choked it. (8) And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

(9) And his disciples asked him what this parable might be. (10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. (11) Now the parable is this: The seed is the word of God. (12) And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. (13) And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. (14) And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches

thorns. In the single case that is here presupposed, 8 He can naturally speak only of the hundredfold return of the seed that fell upon the good land. In this case, too, Jesus answers the question of the disciples as to 9 the meaning of this parable, as is done in Mark iv. 10 11-12, with the explanation, that it had been given them to understand the mysteries of the kingdom of God, but the others were only to hear these in parables, because they are not to understand these things; and then He gives the explanation of the seed as the word 11 of God. This explanation follows that of Mark iv. 15-19, excepting that the expressions have been toned down. But in connection with the seed that has fallen 12 by the wayside, it is expressly stated that the Devil takes it away, so that they, i.e. those people to whose case this applies, are not to be saved by faith in the 13 word. The same is true of the seed that has fallen on the rocky soil; as those people who take no root, believe only for a short time, and then in the time of temptation fall away. And in the case of the seed that falls 14

and pleasures of *this* life, and bring no fruit to perfection. (15) And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with ¹ patience.

(16) And no man when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed ; but putteth it on a stand, that they that enter in may see the light. (17) For nothing is hid, that shall not be made manifest ; nor *anything* secret, that shall not be known and come to light. (18) Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken away even that which he ² thinketh he hath.

¹ Or, *steadfastness*.

² Or, *seemeth to have*.

among the thorns, those who, notwithstanding the fact that they have heard, yet go on amid the cares for the riches and the lusts that earthly possessions bring, are choked under the heavy burden, and shall bring no fruit to maturity. In plain words, the good land is
15 interpreted as referring to the good hearts, in which the
16 seed is held fast and brings forth good fruit. In direct connection with this, Luke brings the statements of Mark iv. 21, 22, concerning the lamp that is not hidden by a household utensil or that is not placed in such a
17 position, that those who enter the house cannot see it, because surely all that is covered or hidden is always intended to be revealed. On this double calling, which the disciples receive with the gospel that has been
18 entrusted to them, Luke bases the admonition that we are to take care to hear the word aright, because, as was already stated in Mark iv. 25, we can only then attain a true understanding ; while he who has not attained to this, will soon lose this outward hearing also, which he thinks that he has. The truth which, according to the interpretation of Jesus, is to be found in the parable of the sower, is finally explained by Luke in a reference to the word spoken by Jesus on

(19) And there came to him his mother and brethren, and they could not come at him for the crowd. (20) And it was told him, Thy mother and thy brethren stand without, desiring to see thee. (21) But he answered and said, unto them, My mother and my brethren are these that hear the word of God, and do it.

(22) Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. (23) But as they sailed he fell asleep: and there came down a storm of wind on the lake; (and they were filling *with water*, and were in jeopardy. 24) And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. (25) And he said unto them, Where is your faith?

the occasion of the visit of His relatives (cf. Matt. xii. 46-50; Mark iii. 31-35). It is by far the briefest form 19 of this narrative which we find here, where we are told that the mother and the brothers of Jesus come, and on account of the crowds around cannot reach Him. But Jesus, when it is reported to Him, that they are without 20 and want to see Him, states that those are His own relatives who hear the word of God and do it; for in 21 their case the word has fallen as seed upon good ground.

In Mark the discourse of the parables is followed immediately by the story of Christ's journey on the evening of the same day to the eastern coast. But as Luke had here inserted the story of the visit of His relatives, he states that on one of these days in which he has placed the parable of the sower, Jesus asks 22 His disciples to enter into a boat and go to the eastern shore of the sea, and that these thereupon sailed away. At this point already Luke tells us that Jesus fell 23 asleep, and only afterwards describes how the storm arose on the waters, so that they were in danger of being engulfed by the waves filling the boat. He

And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

(26) And they arrived at the country of the ¹Gerasenes, which is over against Galilee. (27) And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.

¹ Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 27.

describes their anxiety and how by their repeated calls
27 they awaken Jesus and can only utter the words: "We perish." As we saw in Mark iv. 39, 40, Luke describes how Jesus, as soon as He awakens, first rebukes the wind and the waves; and only after both have become quiet and the sea has become calm, He asks the disciples what had become of their faith, i. e., their trust in the protection of God. But in this case their fear because they had merited this rebuke is found united with amazement at the power of His
26 word, which even the elements of nature obey (Matt. viii. 27). When Luke remarks that the region of the Gerasenes, to which they were going, lay opposite Galilee, it is his purpose to explain that the following experiences on the eastern shore still belong to the Galilean activity of Jesus, which it is the object of this part of his Gospel to describe. Here again that
27 which follows is carefully introduced by the statement that the man whom they now meet is one from the city of that place, and that he is in the power of a number of evil spirits, and for a long time had not put on any clothes, and had lived in no house, but had kept himself in the tombs. Only after the demoniac had with his cries tried to repel Jesus, because He is preparing to drive out the evil spirit, the reason for this is assigned, according to Mark v. 3, 4, as that this spirit often dragged the demoniac with him, and notwith-

(28) And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. (29) For he was commanding the unclean spirit to come out from the man. For ¹oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. (30) And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. (31) And they entreated him that he would not command them to depart into the abyss. (32) Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. (33) And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. (34) And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. (35) And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. (36) And they that saw it told them how he that was possessed

¹ Or, of a long time.

standing chains and fetters which men had placed 28
upon him, had broken them, and had driven the unfor- 29
tunate man into the regions where Jesus finds him. 30
Here Luke himself explains why the demoniac gives 31
himself the name of Legion; and then declares that
the many spirits by which he was possessed ask Jesus 32
not to banish them into the abyss of hell. But this
petition is here from the outset modified by the request
for permission to enter the herds of swine that were in
pasture there, and this permission was granted. Then
follows exactly as in Mark v. 13-17, the destruction 33
of the herds and the flight of the shepherds, who report 34
His presence in the neighborhood. He further relates 35
how the multitude, coming and finding the demoniac 36

with demons was ¹made whole. (37) And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. (38) But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying (39) Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

(40) And as Jesus returned, the multitude welcomed him; for they were all waiting for him. (41) And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; (42) for he had an only daughter, about twelve years of age, and she was dying. But as he went the people thronged him.

¹ Or, *saved*.

37 healed, and learning the particulars of the healing, immediately ask Jesus to depart from these regions, which they are expressly said to have done, because they were afraid that He would inflict further harm upon them. At this point the healed man is described as connecting himself with the disciples; and when Jesus enters the boat to return with them, he there asks Him repeatedly to be permitted to go with Him and remain with Him permanently, but Jesus sends him back as a messenger reporting his miraculous healing to his house.

As Mark in v. 21-43 connects at once with the pre-
40 ceding the narrative of the raising of the daughter of
41 Jaïrus, Luke tells us that Jesus, when He returned, found a large crowd awaiting Him, and among them the leader of the synagogue, Jaïrus, who, notwithstanding his high official station, does not hesitate to fall
42 down to His feet and ask for help for his child, who was at the point of death. It is here stated that she was about twelve years old; and it is added that

(43) And a woman having an issue of blood twelve years, who ¹had spent all her living upon physicians, and could not be healed of any, (44) came behind him, and touched the border of his garment: and immediately the issue of her blood stanchèd. (45) And Jesus said, Who is it that touched me? And when all denied, Peter said, ²and they that were with him, Master, the multitudes press thee and crush thee. (46) But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. (47) And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. (48) And he said unto her, daughter, thy faith hath ³made thee whole; go in peace.

(49) While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble

¹ Some ancient authorities omit *had spent all her living upon physicians, and*.

² Some ancient authorities omit *and they that were with him*.

³ Or, *saved thee*.

she was his only child. Still more vividly than Mark has done (v. 24), Luke describes how the crowds that accompanied Him on the way to the house of the leader almost crushed Him. Concerning the woman with the bloody flux, it is only briefly reported that she 48 had so far not been able to find any relief, but that as soon as she touched the hem of His garment (cf. Matt. 44 ix. 20), the flow of blood ceased. In this case it is Peter, who, when Jesus asked, who it was that touched 45 Him and all deny doing so, draws attention to the crowds; and Jesus Himself it is who states, that He had noticed, by the passing away of power from Himself, 46 that somebody had touched Him. When the woman 47 sees from this that she cannot remain unknown, she who had together with the others so far denied the 48 fact, tries to make good her wrong-doing by overcoming her feeling of shame and confessing before all the people why she had touched Him and how she had been healed at once. While Jesus is dismissing her in peace 49

not the teacher. (50) But Jesus hearing it, answered him, Fear not: only believe, and she shall be ¹made whole. (51) And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. (52) And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. (53) And they laughed him to scorn, knowing that she was dead. (54) But he, taking her by the hand, called, saying, Maiden, arise. (55) And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. (56) And her parents were amazed: but he charged them to tell no man what had been done.

¹ Or, *saved*.

the message of the death of the girl comes from the
 50 house of Jairus; but Jesus emphatically declares that if he will only believe, help will then still be possible. The conclusion of the narrative is also abbreviated considerably. Only after they have entered the house does
 51 Jesus cause the other disciples to remain behind, and in company with His three confidants, among whom Luke mentions his friend John before he does James, He enters the death chamber, in which the mourning
 52 company is already assembled, and tries to quiet their grief with His well known figurative word. In this
 53 case their laughing Him to scorn is expressly stated to have taken place because they knew that the child was
 55 dead. But Jesus does not concern Himself about them any more, but commands the girl, taking her by the hand, to arise; whereupon the spirit that in death had been separated from the body returns. Here He at once directs that something shall be given to her to eat. Finally the amazement of the parents is described, as the disciples had already seen a miracle of this kind; and He commanded them to say nothing of what had happened.

Since the visit to Nazareth (Mark vi. 1-6), has already been narrated, the sending forth of the Twelve

[X And he called the twelve together, and gave them power and authority over all demons, and to cure diseases, (2) And he sent them forth to preach the kingdom of God, and to heal ¹the sick. (3) And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. (4) And into whatsoever house ye enter, there abide, and thence depart. (5) And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. (6) And they departed, and went throughout the villages, preaching the ²gospel, and healing everywhere.

(7) Now Herod the tetrarch heard of all that was done : and

¹ Some ancient authorities omit the sick.

² Or, good tidings.

(Mark vi. 7-18), is here at once reported, but without any reference to a connection in point of time. By 1 virtue of this commission Jesus endows them with 2 power, and the authority to use it in driving out evil spirits and in healing the sick, because they are confirming, as He has been doing this, their proclamation of the kingdom of God by the performance of miracles. Exactly as Mark, Luke does not give the address of this commission itself, but only passages selected from it, beginning with that concerning the preparation for the journey on the part of the disciples. As in Matt. x. 10, 3 the staff used for the comforts of the journey is forbidden. The wallet is mentioned before the provisions, because the latter were generally carried in it; and instead of the copper coins, the large silver money is mentioned; and a second garment is considered only as something to be used in an emergency. Then follows, 4 as in Mark, the prohibition to change quarters and the 5 instruction not to be detained by long attempts at conversion, but that they shall shake the dust off their feet wherever they are not welcomed. In connection with 6 the carrying out of their commission, there is here stated, 7 as is done in Matt. vi. 16, the fact, that all that the dis-

he was much perplexed, because that it was said by some, that John was risen from the dead ; (8) and by some, that Elijah had appeared ; and by others, that one of the old prophets was risen again. (9) And Herod said, John I beheaded : but who is this, about whom I hear such things? And he sought to see him.

(10) And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. (11) But the multitudes perceiving it followed him : and he welcomed them, and spake to them of the kingdom of God, and them

ciples proclaim concerning Jesus becomes known at the court of Herod, who is embarrassed at the different opinions that he heard concerning Him and did not
8 know what to think of Him. For, as he expressly declines as unthinkable that He is John the Baptist, arisen from the dead, whom he had beheaded, he can-
9 not as a consequence believe that He is Elias or one of the old prophets risen from the dead, and as a result he is uncertain as to His identity and accordingly can only
10 wish to see Him. In this way, then, the period is filled out between the sending forth and the return of the apostles, who now report concerning their successes (cf. Mark vi. 30), and with whom Jesus, as is reported in Mark, intentionally withdraws from the people, evidently to discuss with the disciples the particulars of their experiences in their journey. However in this case nothing is said of a journey across the sea to the eastern shore ; and Luke seems to think that the place to which Jesus retired was
11 near the city of Bethsaida. But, on the other hand, in this case, too, the purpose of Jesus is thwarted by the crowds of people (Mark vi. 33, 34), whom He now dares not refuse to receive, but satisfies their longings with teaching and healing. In this way it

that had need of healing he cured. (12) And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place. (13) But he said unto them, Give ye them to eat, And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. (14) For they were about five thousand men. And he said unto his disciples, Make them ¹ sit down in companies, about fifty each. (15) And they did so, and made them all ¹ sit down. (16) And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. (17) And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces twelve baskets.

¹ Gr. *recline*.

happens that when the day came to a close the feeding of the five thousand takes place, as it is reported in 12 Mark vi. 33-44. The Twelve ask of Jesus to dismiss the people, so that they can find food and lodging in the neighboring villages and market-places. His in- 18 struction, that they should give the people to eat, is met by their reference to the small amount of provisions on hand, or by the suggestion, that they might go to buy provisions for the entire people, which, however, as about five thousand people are involved, is nat- 14 urally an impossibility. But as reported in Mark vi. 15 39, Jesus directs the people to sit down in table groups of fifty, which is done at once. Here the thanksgiving prayer of Jesus is regarded as a blessing of the bread, 16 which effects its multiplication; and in this way it 17 results that they are all satisfied and twelve baskets are gathered from what has been left over.

Without mentioning the contents of Mark vi. 48, viii. 26, Luke at once brings here the confession of Peter, together with the discourses of Jesus that followed it

(18) And it came to pass, as he was praying apart, the disciples were with him : and he asked them, saying, Who do the multitudes say that I am? (19) And they answering said, John the Baptist ; but others say, Elijah ; and others, that one of the old prophets is risen again. (20) And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. (21) But he charged them, and commanded *them* to tell this to no man ; (22) saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. (23) And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (24) For whosoever would save his life

18 (Mark viii. 27, ix. 1). Without making further mention of time or place, he only remarks that on one occasion Jesus was alone with His disciples, which condition He had not been able to bring about after the return of the disciples from their missionary tour, and was praying. This was, as it were, the preparation for the important conversation which He intended to hold with His disciples. For after He had asked what the different classes of people said concerning Him and
 19 had heard the different opinions current among the
 20 people, which we already know from v. 7, 8, He asks them what they think of Him, and hears through Peter that they regard Him as the anointed of the Lord, i. e.
 21 as the Messiah. The command, however, given also in
 22 this case, to say nothing of this matter, is expressly based on this, that He intends to make known to them certain things concerning the sufferings that belong to the fate of the Messiah, which are entirely in conflict with the ideas entertained by the people of the expected and anointed King (cf. Mark viii. 30, 31). The reference, however, to His resurrection is at this place,
 23 as in Matt. xvi. 21, further described as taking place on
 24 the third day. But then He declares to His disciples

shall lose it ; but whosoever shall lose his life for my sake, the same shall save it. (25) For what is a man profited, if he gain the whole world, and lose or forfeit his own self ? (26) For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. (27) But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

(28) And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and

that they must prepare themselves for the same fate. For he who would permanently follow Him by becoming His disciple, must deny himself and daily take his cross upon himself in following Him, exactly as this is set forth in Mark viii. 34, 35. The gain of the whole 25 world is here placed in contrast not only to the loss of one's own ego, which is lost when the soul is lost, but also to the harming of the soul, which can take place also in other ways than by the saving of the earthly life in the time of persecution. For Mark viii. 38, already 26 presupposes the case that a man becomes ashamed of Jesus and His words, and then at the return will not be recognized by the Son of man as His disciple. But here it is expressly declared that the glory in which He will return is that of the Father and of the holy angels, because these are His spotless servants, and share this 27 glory completely. These new facts given to the disciples close with the express assurance, that some among them will yet see the kingdom of God in its glorious consummation.

Luke expressly states that it was about a week after 28 the preceding discussion that Jesus took his three confidential disciples upon a mountain on the western coast of the sea, in order to pray there alone. The

went up into the mountain to pray. (29) And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. (30) And behold there talked with him two men, who were Moses and Elijah; (31) who appeared in glory and spake of his ¹decease which he was about to accomplish at Jerusalem. (32) Now Peter and they that were with him were heavy with sleep: but ²when they were fully awake, they saw his glory, and the two men that stood with him. (33) And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ³tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. (34) And while he said these things, there came a cloud, and overshadowed them: and they feared as they

¹ Or, departure.² Or, having remained awake.³ Or, booths.

29 transfiguration of Jesus (Matt. xvii. 2-8, cf. Mark ix. 2-8), is described in this place in such a way, that the appearance of His countenance became different, namely, as it is expressly stated, it was like one shining by the brilliancy of heavenly glory, and even His garment became white, because it emitted only the purest light. Concerning the two men speaking with Him, who, 80 as it became clear to them in the vision, were Moses 81 and Elias, it is expressly stated, that they appeared in the heavenly glory of light and announced to Him the end of His career, which He was about to fulfil in Jerusalem. But here Peter and his two companions begin 82 to understand the situation. Luke explains by stating that the disciples, while Jesus was praying, had been overpowered by sleep, and now, suddenly awakening, 83 see the brilliant vision. The word of Peter, however, he transfers to that moment, when Moses and Elias are at the point of leaving Jesus, as though it were his purpose to prevent their departure; and he explains it, as this is done in Mark ix. 6, as thoughtless, since those men who had appeared in the vision were not bodily 84 present. But this was to become clear to them at once,

entered into the cloud. (35) And a voice came out of the cloud, saying, This is ¹my Son, my chosen : hear ye him. (36) And when the voice ²came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

(37) And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. (38) And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son ; for he is mine only child : (39) and behold, a spirit taketh him, and he suddenly crieth out ; and it ³teareth him that he foameth, and it hardly departed from him, bruising him sorely. (40) And I besought thy disciples to cast it out ; and they could not. (41)

¹ Many ancient authorities read *my beloved Son*. See Mt. 17. 5 ; Mk. 9. 7.

² Or, *was past*.

³ Or, *convulseth*.

when they saw the three forms disappear in a cloud 85 that had overshadowed them, in which they correctly feel that God was present, so that they were overshadowed by a feeling of sacred awe. For the voice from the cloud declared that He was the Son chosen to be the Messiah ; and as soon as the voice had resounded, the 86 vision was past and they found themselves with Jesus alone. Without making any note of the command of Jesus (Mark ix. 9), Luke only mentions, that the disciples say nothing in those days, i. e. during the time of the life of Jesus upon earth, in reference to what they had seen. We are now informed that Jesus, had ascended the moutnain, when evening came. This fact explains the sleeping of the disciples ; for it was only on the following day, when they, descending from the mountain, see the crowd of people at the foot thereof, from 87 among whom the father at once steps forth with the 88 prayer for Him to have mercy on his son, who hitherto is described as the only one. Exactly as in Mark ix. 18, he now describes the epilepsy of the boy, whom the 89 disciples could not cure, as the workings of an unclean 40 spirit, who threw him back and forth, so that with the froth on his lips he could do nothing but cry out, and 41

And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. (42) And as he was yet a coming, the demon ¹dashed him down, and ²tore him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. (43) And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, (44) Let these words sink into your ears; for the Son of man shall be ³delivered up into the hands of men. (45) But they understood not this saying, and it

¹ Or, rent him.

² Or, convulsed.

³ Gr. lesser.

42 by these repeated attacks gradually wear out his strength. While then at the command of Jesus, Matt. xvii. 17, the boy is brought to Him, another severe attack seizes him, to which Jesus puts an end by driving out the spirit, so that the boy could be restored healed 48 to the father; and the multitude was astounded on account of the majesty of God which had revealed itself in this miracle.

Luke closes his account of the Galilean activity of Jesus with the second announcement of His impending suffering, but without entering upon the details as these are reported in Mark ix. 30-31. He only sets over 48 against the utter amazement of the people on account 44 of the deeds of Jesus, which would seem to justify the highest hopes, declaration that the giving over of the Son of man into the hands of the men, with which His sufferings would begin, was approaching in the immediate future. The disciples at least are to be fully impressed with these words; for, because accord- 45 ing to Mark iv. 32, they did not understand this statement and were afraid to ask for further information, it, in accordance with the counsel of God, yet remained hidden from them for the present, so that they should not yet penetrate His meaning. And in this way it was

was concealed from them that they should not perceive it ; and they were afraid to ask him about this saying.

(46) And there arose a ¹reasoning among them, which was the ²greatest. (47) But when Jesus saw the ²reasoning of their heart, he took a little child, and set him by his side, (48) and said unto them, Whosoever shall receive this little child in my name receiveth me ; and whosoever shall receive me receiveth him that sent me, for he that is ³least among you all, the same is great.

(49) And John answered and said, Master, we saw one casting out demons in thy name ; and we forbade him, because he followeth not with us. (50) But Jesus said unto him, Forbid *him* not ; for he that is not against you is for you.

¹ Or, *questioning*.

² Gr. *greater*.

³ Or, *betrayed*.

only later that they were able to understand that He had predicted all those things that had occurred to Him. As a proof of how completely the disciples were yet incapable of understanding that which Jesus asked of them, Luke mentions the fact, that just at this time it was when the haughty thought entered their hearts 46 as to which was the greatest among them. For this reason Jesus, who was able to look into their hearts 47 also, places a child by His side, in order to indicate that He regards this child in its simplicity as much higher than His proud disciples. For which reason He also puts the loving reception of such a child, if this is done on the authority of His name, as equivalent to a reception of His person, and even of Him who sent Him (cf. Mark ix. 37). He bases this on the thought, 48 which we found already in Mark ix. 35, that he who in his own eyes is among them the very least, is in God's eyes great, because true greatness consists in that humility which is willing to render even the smallest service. But when John wanted to justify their hindering of one who was driving out devils, which action 49 of the apostle Jesus hereby also brands as arrogant self-exaltation against Himself, by the fact that this 50

(51) And it came to pass, when the days¹ were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: (52) and they went, and entered into a village of the Samaritans, to make ready for him. (53) And they did not receive him,

¹ Gr. *were being fulfilled*.

man refused to join the circle of disciples, Jesus disapproves of their action, because this separation from the disciples does not as such include hostility to Himself, and therefore this man's action was already the beginning of an inclination for Him, which was not to be discouraged.

The second part of this gospel describes the activity of Jesus outside of Galilee, which Luke regards as a continual journeying back and forth on the part of Jesus, as the final goal of which, however, Jesus
51 fixed upon Jerusalem. As this is based on the fact that Jesus knew that He was to die in Jerusalem and through the resurrection to ascend into heaven, Luke mentions, that this journeying back and forth only began when the days which, in accordance with the counsel of God, were to pass by before this end, began to be completed. To this time evidently belongs a narrative that Luke found in his special original data, and which he places at the head of this period, because it shows that Jesus was as little welcomed outside of Galilee as He was in His home (cf. chap. iv). For Jesus here was met with outward hospitality on all
52 sides; but He was compelled, as soon as He stepped upon the ground of Samaria, to send messengers out ahead of Him, in order to ask for a lodging place for Himself and instruct His disciples to prepare it for
53 Him. It so happened on one occasion that quarters were refused Him in a Samaritan village, and for the reason that the people would have nothing at all to do with one who was going up to participate in the services

because his face was as though he were going to Jerusalem. (54) And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them¹? (55) But he turned, and rebuked them². (56) And they went to another village.

(57) And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. (58) And Jesus said unto him, The foxes have holes, and the birds of the heaven have³ nests; but the son of man hath not where

¹ Many ancient authorities add even as *Elijah did*. Comp. 2 K. 1. 10-12.

² Some ancient authorities add and said, *Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the son of man came not to destroy men's lives but to save them*. Comp. ch. 19. 10; Jn. 8. 17; 12. 47.

³ Gr. *lodging-places*.

in Jerusalem, so hateful to them. From this it is clear that this episode took place on His last journey to take part in the celebration of a festival. The news of this 54 refusal, which the messengers bring back to Him, aroused the indignation of the two sons of Zebedee, who regarded themselves as the favorite disciples of Jesus, and they asked for permission by His authority to have fire rain from heaven upon this inhospitable place. Only the later copyists thought that this action of the disciples was to be explained by a reference to the deed of Elijah (cf. 2 Kings i. 10-12) and in part to justify it on this ground. In this case it was, then necessary to find a reason for the refusal of the request of the disciples in the statement of Jesus, that their spirit must be an altogether different one to that of the fiery zeal of Elijah; and finally, in order to explain this difference, to insert at this place the word 55 of Jesus found in Luke xix. 10, through which the narrative assumed the form which Luke translates. While Jesus then goes to seek a more hospitable place, 56 a certain man offers to follow Him wherever He may 57 go. Here Luke finds the suitable place for the conversation recorded in Matt. viii. 19-20, because Jesus is now engaged in constant journeyings back and forth, 58 and the experience just made shows how little He could

to lay his head. (59) And he said unto another, Follow me
 But he said, Lord, suffer me first to go and bury my father.
 (60) But he said unto him, Leave the dead to bury their own
 dead ; but go thou and publish abroad the kingdom of God.
 (61) And another also said, I will follow thee, Lord ; but first
 suffer me to bid farewell to them that are at my house. (62)
 But Jesus said unto him, No man, having put his hand to the
 plow, and looking back, is fit for the kingdom of God.

X Now after these things the Lord appointed seventy
¹others, and sent them two and two before his face
 into every city and place, whether he himself was about to
 come.

¹ Many ancient authorities add *and two* : and so in ver. 17.

count on a friendly reception, so that often He does not
 59 know where to lay His head. The request of the second
 man appears to be intelligible to the Evangelist on the
 supposition that an invitation of Jesus had preceded it
 and he then asks for delay until he has buried his
 60 father. Therefore Jesus adds here, that the duty to
 proclaim the kingdom of God was more important than
 the duty to bury the dead, which those spiritually dead
 can also do. Finally, Luke adds to these memorable
 statements a third one from his special data ; which also
 61 presupposes that a certain man wanted to follow 'Him,
 if he could be allowed to take leave from the relatives
 and friends assembled in his house. He who under-
 62 takes a new work but at all times has his heart
 centered upon his former occupation, is not adapted
 for the service in the kingdom of God, which demands
 undivided fidelity. In general, Luke explains the fact,
 that Jesus in these statements repeatedly speaks of the
 service in the kingdom of God, by this, that just at this
 time He was in need of a larger number of helpers than
 the Twelve. For the narrative of the refusal of the
 Samaritans to entertain Him closed with the statement
 that Jesus, in order not again to be embarrassed in the
 same way, regularly sends out two disciples to the

(2) And he said unto them, The harvest indeed is plenteous, but the laborers are few : pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. (8) Go your ways ; behold, I send you forth as lambs in the midst of

places where He intends to go, as is the case with the messengers in ix. 52, in order there, by preaching and the performance of miraculous healing, to prepare the hearts for Him, for which purpose He needed six times as many disciples as He had in His apostles, who at any rate could not be sent out, lest His work in them would be interrupted.

Luke regards the discourse on sending out the disciples, which is here retained essentially in the older form of Matt. x., as addressed to these seventy-two. The reason of this is that the Evangelist had, in ix. 8 sqq., freely reproduced the statements selected by Mark from this address in vi. 8-11, as an address delivered to the Twelve, so that the present address is understood as spoken to the other circle of disciples. But that this was a greater circle he concludes from this, that the statements of Matt. ix. 37, 38, with which 2 it began, if they were not taken as of the same kind as they were originally meant, seemed to point to the fact, that Jesus had in the Twelve already a body of co-workers for the kingdom of God, although too few. But that we have to deal here substantially with the address delivered on the occasion of the sending forth of the Twelve, is at once seen from the fact, that we only here learn the original form of the statement which the first Evangelist (Matt. x. 17) makes use of to connect with it in his way the prediction concerning the persecution of the disciples. As Jesus had said in Matt. x. 5, that they were to go to the lost sheep of the house of Israel, thus He says here, that He will send them as rams, i. e., as the real leaders of the flocks, into 8

wolves. (4) Carry no purse, no wallet, no shoes ; and salute no man on the way. (5) And into whatsoever house ye shall¹ enter, first say, Peace be to this house. (6) And if a son of peace be there, your peace shall rest upon² him : but if not, it shall turn to you again. (7) And in that same house re-

¹ Or, *enter first, say.*

² Or, *it.*

- the midst of the wolves, i. e., of the present leaders of the people, who really were false guides. (cf. Matt. vii. 15).
- 4 In the same way, we here see the original form of the commands in reference to the preparation for their journey, which we found explained and enlarged in so many different ways. They are to take neither a purse for money nor a wallet for provision, nor special shoes (cf. xxii. 85), but without care or concern for earthly things to go on their journey. What the Lord means by telling them that they are to greet nobody on the way, He Himself explains by the contrast, where it is stated that their peace greeting shall consist in the offer
- 5 of salvation. If He Himself, on the coast of the sea or on the side of a hill, gathered the people around Him in order to preach to them the message of redemption, He did not for that reason consider the disciples equipped for such a public activity. They are to confine themselves to house mission work, by announcing to that house into which they enter, the message of redemption.
- 6 If in that house any one is found who can receive this salvation, then the salvation that their greeting wishes him will abide with him ; but if this is not the case, then this greeting will return to them, since faithful work will bring a blessing to the worker if not to others (Matt. x. 13). In this connection Jesus had said, that
- 7 if they would not find in a house the reception of their message that they asked for, they should nevertheless accept the hospitality offered them, since every laborer is worthy of his hire (Matt. x. 10). Now, too, the real reason becomes clear, why, as was emphasized by Mark

main, eating and drinking such things as they give : for the laborer is worthy of his hire. Go not from house to house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you : (9) and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, (11) Even the dust from your city, that cleaveth to our feet, we wipe off against you : nevertheless know this, that the kingdom of God is come nigh. (12) I say unto you, It shall

vi. 10 already, Jesus so decidedly forbade all change of quarters. The lack of appreciation for their preaching could in the course of their work give way to something better. In this, it is presupposed, that they have been hospitably received in a certain house. For such a reception is to be the condition of their activity in a city. 8 When they find this hospitality they are to accept what is offered them, without asking for something else or for more, and to begin their work in the city by the healing of the sick. But then, after they have furnished the 9 actual proof, that the grace of God has been imparted to them, they are to begin with the message in wider circles, announcing that the kingdom of God was near at hand. Only when these would refuse to receive them 10 at all, and even deny them external hospitality, they are to leave the city at once, and transfer the blessings of their activity to another place. Now we hear that they are to apply, but naturally not outwardly, the symbolical act described in Matt. x. 14, and to declare with the greatest publicity that they would have nothing to do with such people. This guilty refusal to hear was also 11 to keep and retain the very dust that in the city had adhered to their feet, and this they are now to shake off. As for the rest, they are to know that this refusal is not to change a particle the fact, that the kingdom of

be more tolerable in that day for Sodom, than for that city. (18) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the ¹mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. (14) But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (15) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. (16) He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

(17) And the seventy returned with joy, saying, Lord, even

¹ Gr. *powers*.

God is really to come, even if they do not partake of its blessings. That Jesus in this connection made the statement, that Sodom on the great day of judgment would
 18 have a better fate, we know from Matt. x. 15. But here
 15 we also learn, that the woes which Jesus on the one hand uttered against Chorazin and Bethsaida, and on the other against Capernaum, and which Matt. xi. 21-2 separates from this address, but reports with the express statement, that they were spoken at this time, really belong to the address itself. In the judgment on the cities that had refused to listen to His preaching, Jesus had shown His disciples, what would await those cities that refused to receive them. As this judgment on the principal cities of His Galilean activity closed this part of His work, it is now clear why Luke begins the account of His activity outside of Galilee with this address. But in the close of this address of the promise to those who would receive them and in them Himself and Him who sent Him (Matt. x. 40), Luke has dropped the farther elaboration, as it would probably no longer have been intelligible to his Gentile Christian readers (Matt. x. 41-42), and he has only explained the principal sentence by its antithesis.

As Luke considers the address in sending out the
 17 disciples as spoken to the seventy-two, then, too, the

the demons are subject unto us in thy name. (18) And he said unto them, I beheld Satan fallen as lightning from heaven. (19) Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy : and noth-

words, which according to his peculiar source of information were handed down as spoken to the returning disciples, must also have been directed to this larger circle. Luke found a reason for this, in the fact that they reported with special joy, that even the evil spirits had been subject to them, whenever they commanded them in Jesus' name to depart. For in the address at the sending out of the Twelve, Jesus had indeed (x. 9) only spoken of sicknesses. But although the authority to do so had been especially given to the disciples (ix. 1), without which, too, they could not have ventured to do it, it nevertheless is readily understood, why their success in the performance of such miraculous deeds, which in the activity of Jesus always excited special amazement, filled them with special joy. Jesus answers that He had indeed perceived this. He 18 had seen in the spirit, how by driving out devils His disciples had weakened the supremacy of the Devil upon the earth ; or, as He expresses it in an Old Testament figure (Is. xiv. 12), He had seen Satan hurled down from the height of his power, and that too in such an undoubtedly visible manner, as when the lightning flashes from the heavens in the sight of everybody. (cf. Matt. xxiv. 27). But He had Himself given them 19 even much more comprehensive authority. The serpents and the scorpions are, as He Himself explains, symbols of the power of the wicked enemy, who would lead souls to destruction. And as they are now to go upon a dangerous and in many respects treacherous way, the power is to be given them, as Jesus stated again in an Old Testament figure (cf. Ps. xci. 18), to tread

ing shall in any wise hurt you. (20) Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

(21) In that same hour he rejoiced ¹in the Holy Spirit, and said, I ²thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ³for so it was well-pleasing in thy sight. (22) All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. (23) And turning to the disciples, he said privately, Blessed are the eyes

¹ Or, *by*.

² Or, *praise*.

³ Or, *that*

upon these, and overcome all temptation and dangers and remain unharmed. Thereby the consummation of redemption is assured to them. Yet as for the rest they are not to rejoice because through their expulsion of evil spirits the Devil had been made subject to them; but
 20 on this account, that the fact of their remaining unharmed in their Satanic temptations guarantees to them their eternal salvation; or, as it is said according to Dan. xii. 1, that their names are written in heaven as the names of those who are to participate in the heavenly perfection of the kingdom of God. Luke expressly emphasizes the fact, that at that time those words
 21 were spoken which also, according to Matt. xi. 25-26,
 22 were spoken in the time of the address at the sending out of the disciples, or as we hear at this place, when they returned. Luke describes it as an expression of exaltation, which He felt through the Holy Ghost, when Jesus glorifies His Father for this, that He had revealed to just such simple-minded men as His apostles were, those things which gave them the right to claim participation in the promised salvation, because the whole importance of the Son, and through Him of the Father, who had brought perfect salvation in Him, had been
 28 revealed to them. In the same way Luke found those

which see the things that ye see : (24) for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

(25) And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life ?

(26) And he said unto him, What is written in the law ? how

statements in this connection, which the first Evangelist 24 had given in Matt. xiii. 16-17. They, His disciples, were those who had seen and heard what from the beginning had been the desire of all the pious men of the Old Covenant to hear. For in Him, whom they have recognized as the promised Bringer of redemption, and in His message of salvation, the fulfilment of the entire Old Testament promises had been realized.

As Luke joins to the preceding, without any mention of the time, a narrative that transfers us into an entirely new situation, since he intends to narrate everything in regular order (i. 8), he must have found this in the oldest traditions recorded in connection with what precedes. It could only have occurred in a synagogue, when, after Jesus had taught those sitting around Him, a legal savant arose and put a question to 25 Him, by which he thought to embarrass Him on account of His ignorance and prove that He knew nothing of the law. The question by the performance of what acts a man can surely count upon eternal life (cf. Mark x. 17), was substantially the same as that which had been asked about the great commandment (cf. Matt. xxii. 35, 36). Jesus, however, who saw in the 26 Old Testament, a sufficient revelation of the will of God, if only it was understood in its deepest meaning (cf. Matt. v), merely referred the enquirer to the law and its exact wording. The lawyer knows very well, as we can conclude from Mark xii. 32, 33, that

readest thou? (27) And he answering said, ¹Thou shalt love the Lord thy God ²with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; ³and thy neighbor as thyself. (28) And he said unto him, Thou hast answered right: this do, and thou shalt live. (29) But he, desiring to justify himself, said unto Jesus, And who is my neighbor? (30) Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. (31) And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. (32) And in like manner a Levite also, when he came to the place, and saw him, passed by on the

¹ Dt. vi. 5.² Gr. *from*.³ Lev. xix. 18.

- 27 Jesus had declared the command to love God and to love our neighbors, to be the central commandment and the heart of the law, and accordingly refers to the two commandments in Deut. vi. 5 and Lev. xix. 18. When
- 28 Jesus simply expresses His agreement, and tells him
- 29 that he needs only to fulfil these commandments in order to attain eternal life, the questioner sought to justify himself for having asked the question, as it appeared that he ought to have given the answer himself. He accordingly states by implication that if we want to obey this second commandment the question could yet arise as to who is our neighbor. But
- 30 although Jesus knew well that this was a mere subterfuge, He nevertheless took up the question and answers it in the parable of the good Samaritan, of which Luke alone reports on the basis of his special tradition. Jesus takes the case of the man who has been attacked by robbers on the dangerous road from Jerusalem to Jericho, who there rob him of all he had
- 31 and maltreat him so that he is half dead. He then
- 32 narrates that a priest and a Levite, from whom, as the servants of the sanctuary, it could certainly be expected that they would take care of the unfortunate man, go by without a look of compassion, although they see him

other side. (83) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, (84) and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. (85) And on the morrow he took out two ¹shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. (86) Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? (87)

¹ See marginal note on ch. 7. 41.

lying on the road before them. Subsequently a Samari- 88
tan comes, that is, a man who is a perfect stranger to
the unfortunate victim, and as he is making a longer
journey, has the least occasion to stop. But he imme- 84
diately goes to him, ties up his wound, pouring in oil
and wine, and places him on his own beast, which had
carried him and his luggage, and brings him to the next
caravansary where he nurses him himself. When on 85
toward the next day, i. e. at daybreak, he is compelled
to continue his journey, he gives him over to the host
for further care, and for the present pays two shillings,
which possibly would suffice until he was fully recov-
ered, and promises that if it should cost more, he will
pay this at his return. But like every parable, this is 86
not only to be an example of love to one's neighbor, but
Jesus also causes the lawyer to draw the lesson himself,
by asking who had become the neighbor of him who had
fallen among the robbers. For this will show that we
are not to trouble ourselves about the question as to
who is our neighbor, but we are to earn the name of
neighbor by our treatment of others. But when the
lawyer naturally answered, that he who had shown 87
mercy to the unfortunate man had become his neigh-
bor, He tells the questioner to do the same, i. e. to
become the neighbor of another, no matter how distant

And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

(88) Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. (89) And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. (40) But

his relation to us may otherwise be, by showing works of mercy to him that needs them.

Since the following narrative is not connected in time with the preceding, but as is remarked, it belongs to the period of Jesus' journeyings, whose commencement is noted in ix. 51, 57, Luke doubtlessly inserted it here on account of its contents, in order to have the exhortation to love one's neighbor followed by a narrative in
88 which a emphases is put upon hearing the words of Jesus. At all events, the place to which Jesus now comes and the name of which was not known to the oldest tradition, but which we know from John to have been Bethany, on the Mount of Olives, was outside of Galilee, so that the story really belongs to the extra-Galilean activity of Jesus, to which this part of the gospel is devoted, and this activity then was at times extended even to Jerusalem. That Martha received Him into her house, shows that she was the real manager of the household. But of her sister Mary it is said, that she,
89 although He was her guest, too, like an anxious pupil, sat down at His feet to listen to His teachings. Naturally Martha also loved to listen to Him, but her attention was constantly being distracted by the many services which the visit of Jesus, and possibly that of His disciples, made incumbent on her as the mistress of the
40 house. This explains her complaint of her sister, who persisted in leaving her to do all the work, and the request she made of Jesus to take note of Mary's indifference in this matter and to command her to take part

Martha was ¹ cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. (41) But the Lord answered and said unto her, ² Martha, Martha, thou art anxious and troubled about many things: (42) ³ but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

XI And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught

¹ Gr. *distracted*.

² A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen, &c.*

³ Many ancient authorities read *but few things are needful, or one.*

in this work. This it was that called forth those memo- 41
rable words of Jesus, on account of which this narra-
tive is related. With a rebuke that comes from love, He
stated that Martha was concerning and troubling herself
about many things. But it was only a little thing that 42
He required, or rather only one thing, namely, that
people should listen to His word, which of course was
necessary for all except Himself. But this was the
good part that Mary had chosen in contrast to the
worry that Martha had chosen in her service of Him-
self. This good part He could not take from Mary in
order to have her participate in the service demanded
by her sister. For He had not come to be served but
to serve others (Matt. x. 45).

The statements concerning prayer must in the old-
est tradition have followed the narrative concerning the
question of the lawyer, as Luke intends to report
events in regular order. We have here what was the
occasion on which Jesus taught His disciples the Lord's
Prayer, which the first Evangelist inserts in the Sermon
on the Mount (Matt. vi. 9-13). According to Luke it 1
was at a place where Jesus was resting while on a jour-
ney, and had tarried for some time in prayer. Here it
was that one of the disciples, i. e., one of the Twelve,
when He had finished, asked Him to teach them to pray

his disciples. (2) And he said unto them, When ye pray, say,
¹ Father, Hallowed be thy name. Thy Kingdom come.² (3)

¹ Many ancient authorities read *Our Father, who art in heaven*. See Mt. 6. 9.

² Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Mt. 6. 10.

as John had taught his disciples, who were known for their exercises of prayer (cf. v. 38). When we remember the fact that our gospels do not pretend to be purely historical reports, but are written as books of instruction and edification, it cannot surprise us, that Luke does not introduce the Lord's Prayer as a model prayer, as Matthew does, but as a prayer formula which the Gentile Christians, for whom he is writing, could at all times use. This is one of the reasons why its petitions refer only to the most necessary of essential things, in order that it should be all the more easily remembered and used. The later copyists naturally added what they thought it lacked; but in the oldest text of Luke the full introduction is lacking and its place is taken by the simple word "Father" which Jesus had sanctioned by His own practice (cf. x. 21). Jesus made an important point of directing the attention of His people by the third petition to the fact that in the kingdom of God, for the coming of which they are to pray, the most important matter is the fulfilment of the will of God. The Gentile Christians had never understood by the kingdom of God anything else but the kingdom in which the rule of God was realized, and accordingly this petition would seem superfluous. In the fourth petition the word "this day" gives way to the word "daily," in order to indicate that this prayer was to be used daily. In the fifth petition, the debts for the remission of which we are to pray, are explained by the forgiveness of sin. Finally, too, the seventh petition is superfluous, because if the sixth is fulfilled, we would be threatened by no power of evil nor need de-

Give us day by day ¹ our daily bread. (4) And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.²

(5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him; Friend, lend me three loaves; (6) for a friend of mine is come to me from a journey, and I have nothing to set before him, (7) and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? (8) I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him ³ as

¹ Gr. *Our bread for the coming day.* Or, *our needful bread:* as in Mt. 6. 11.

² Many ancient authorities add *but deliver us from the evil one* (or, *from evil*). See Mt. 6. 13. ³ Or, *whatsoever things.*

liverance from the same. Luke alone has preserved for us the parable in which Jesus admonishes us to be un- 5
tiring in praying. He presupposes the case that some- 7
body receives during the night the visit of a friend coming from a journey and has nothing to give him to eat, and then awakens another friend at midnight, in order to borrow from him some bread, and is refused this by the latter, because he cannot get up without disturbing his children in their sleep in order to do as he is asked. With a clear purpose Jesus characterizes the continued request for bread on the part of 8
the petitioner, notwithstanding the reasons assigned for non-compliance, as a piece of impudence, on account of which the other, in order to get rid of the troublesome friend, finally grants the request. For this is the very point of the parable, that even if the unobliging friend, on account of the persistent asking of the other, finally grants the request, God certainly would all the more surely hear him who asks persistently. As it is the purpose here to strengthen the certainty of a final hearing of persistent praying, even when it is for a time disregarded, it is possible to add here too the statements which the

many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (11) And of which of you that is a father shall a son ask ¹ a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? (12) Or, if he shall ask an egg, will he give him a scorpion? (13) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

¹ Some ancient authorities omit *a loaf, and he give him a stone? or.*

9 first Evangelist has inserted in the Sermon on the
 10 Mount, which promise unconditionally that prayer
 will be heard, and promise this to all (Matt. vii. 7, 8).
 In the figurative expression for this, that to him who
 knocks it will be opened, we still hear the echo of the
 parable in which the man in need knocks at the door of
 his friend. In the statements that show, that God, even
 if He does not give exactly the thing that is asked for,
 certainly will not give anything useless instead of what
 is necessary, or something harmful instead of something
 11 useful (Matt. vii. 9, 10), Luke has laid all the stress on
 12 the second point, because we are apt to regard that
 which God gives us in the place of what we ask as
 something harmful. And he has exemplified this by a
 double illustration, since the scorpion also when rolling
 himself into a ball becomes like an egg, and still is
 something harmful. In the final statement, however,
 He has, in the place of the good gifts that the Heavenly
 Father gives at all times, mentioned the one good gift
 which He never refuses, namely, the Holy Ghost.

Also the two following controversial discussions,
 which Luke adds here without any connection in point
 of time, must have stood in immediate connection with
 the preceding in the oldest tradition, which certainly
 contained the sayings of Jesus of the greatest variety.

(14) And he was casting out a demon *that was dumb*. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled. (15) But some of them said, ¹By ²Beelzebub the prince of the demons casteth he out demons. (16) And others, trying *him*, sought of him a sign from heaven. (17) But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ³and a house divided against a house falleth. (18) And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons ¹by ²Beelzebub. (19) And if I ¹by ²Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. (20) But if I by the finger of God cast out

¹Or, *In*

²Gr. *Beelzebub*.

³Or, *and house falleth upon house*.

The story of the expulsion of an evil spirit, which, be- 14
cause it caused the man possessed to be deprived of his 15
speech its itself called dumb; and the amazement of
the crowd, which His opponents tried to neutralize by
the slanderous charge, that Jesus was doing this
through the power of the Devil, we already know from
Matt. ix. 32 sqq. But because the defence of Jesus
against this accusation is connected with the address
directed against those who demand a sign, Luke intro- 16
duces this incident with the statement, that others
asked for a sign from heaven, in order to tempt Him
(cf. Mark viii. 11). It is noticeable, however, that in this
instance, without designating the opponents of Jesus
more closely, both attacks upon Jesus are ascribed to 17
some persons in the crowd of people. The parable by 18
which Jesus exposes the contradictory features of this
slander (Matt. xii. 25, 26), as is expressly remarked
there, appears at this place in its most original form. If 19
a country is divided by revolution, it will be destroyed,
because in every case the fall of the one house will bring 20
with it the fall of the other. In the same way, after
Matt. xii. 27-28, has been adopted verbatim, except that
the Holy Spirit, after the manner of the Old Testa-

demons, then is the kingdom of God come upon you. (21) When the strong *man* fully armed guardeth his own court, his goods are in peace : (22) but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. (23) He that is not with me is against me ; and he that gathered not with me scattereth. (24) The unclean spirit when ¹he is gone out of the man, passeth through waterless places, seeking rest, and finding none, ¹he saith, I will turn back unto my house whence I came out. (25) And when ¹he is come, ¹he findeth it swept and garnished. (26) Then goeth ¹he, and taketh *to him* seven other spirits more evil than ¹himself ; and they enter in and dwell there : and the last state of that man becometh worse than the first.

(27) And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto

¹ Or, *it*

² Or, *itself*.

ment, is called the finger of God, with which He effects the expulsion of the devils, the parable that lies at the
21 foundation of Matt. xii. 29, is here consistently pursued
22 with a reference to Is. xlix. 24, 25. Here the complete victory of the stronger over the one less strong, who robs the latter of his armor, in which he had hitherto regarded himself as perfectly safe while in his palace, is illustrated by the fact that he distributes according to his pleasure the booty that he has taken. After Matt. xii. 30 has been reproduced verbatim, the parable
23 of Matt. xii. 43 sqq. is taken up in its literal sense and is referred to the expulsion of the devils described in v. 19, which in the end only strengthens the suprem-
24 acy of the Devil instead of destroying it. In the place
26 of the episode that according to Mark iii. 31-35 follows the defence of Jesus dealing with His relatives, which Luke had already given in xiii. 19 sqq., the Evangelist reports a similar case from a tradition peculiar to him-
27 self. In a semi-fanatical enthusiasm for Jesus, a woman from the crowd declares her blessed who was His bodily mother. Jesus does not want to deny this, but

him, Blessed is the womb that bare thee, and the breast which thou didst suck. (28) But he said, Yea rather, blessed are they that hear the word of God, and keep it.

(29) And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation : it seeketh after a sign ; and there shall no sign be given to it but the sign of Jonah. (30) For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. (31) The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, ¹a greater than Solomon is here. (32) The men of Nineveh shall stand up in the judg-

¹ Gr. *more than*.

states, that truly blessed only those are, who hear the word of God and keep it. Now we are informed that 28 Jesus is induced by the continually growing crush of the people, who are demanding a sign announcing the advent of the Messianic kingdom, to declare that this corrupt generation can expect no other sign than that 29 of the prophet Jonah (cf. Matt. xii. 39). Even if this is not so directly interpreted, as in Matt. xii. 40, it is nevertheless said in unmistakable terms at this place, 30 that as Jonah with his person and his fate was a sign to the Ninevites, such too would the Son of man become to His generation ; which can only refer to His miraculous deliverance from death. But the reason why no other sign can help this hardened and unrepentant generation is given as in Matt. xii. 41, 42, only that the reference to the historically earlier Queen of Sheba precedes the other, and the mention made of the call 31 to repentance uttered by Jonah, which alone exposes 32 the impenitence of the people, follows. Luke alone has preserved the conclusion of the address, because the first Evangelist had already brought in the Sermon on the Mount the figures of speech in which it is clothed (Matt. v. 15 ; vi. 22-23). Here, accordingly, we also

ment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ¹ a greater than Jonah is here.

(83) No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (84) The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. (85) Look therefore whether the light that is in thee be not darkness. (86) If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

¹ Gr. *more than*.

for the first time learn its original meaning. This generation does not need the sign; for just as nobody will place a lamp in such a way that the inmates of the house cannot receive the light, in the same way the light of the Messianic redemption that has appeared to the people in Jesus, will not be arranged by God in such a way as to appear to be something which it really is not. All that is necessary is for the people to have a normal eye. For as bodily seeing depends upon the healthy condition of the eye, so too all spiritual perception depends on the normal condition of the proper organ. Accordingly they are to see to this, that the light that is in them is not darkened because the heart is inaccessible to the light of the truth. Luke closes with a fuller development of the figure, according to which the body becomes truly lighted only when a lamp strikes it with its direct rays, no part of it remaining in darkness. For only that lighting which determines the whole life is the true lighting.

The close connection of the following incidents in point of time with the preceding events, shows that in the older tradition the address with the cries of Woe (Matt. xxiii.), was immediately connected with the controversial discussion just concluded. But Luke has asso-

(87) Now as he spake, a Pharisee asketh him to ¹ dine with him: and he went in and sat down to meat. (88) And when the Pharisee saw it, he marvelled that he had not first bathed himself before ¹ dinner. (89) And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. (40) Ye foolish ones, did not he that made the

¹ Gr. *breakfast*.

ciated these denunciations of Woe, which in the other gospel are given without any special provocation, with similar charges, which Jesus, as is reported in what was to Luke a special source of information, on certain occasions raised against His opponents. He accordingly narrates that just at this moment, when Jesus had brought His address to a close, a Pharisee asked Him 87 to breakfast, and that He at once went into his house and sat down to table. This surprised the Pharisees 88 because Jesus had just come from among the people where He could easily have been exposed to legal contamination, and yet He did not resort to the usual washing before the breakfast (cf. Mark vii. 8, 4). This it was that caused Jesus, who, of course, in this instance saw through the Pharisees, to make His first charge, which indeed recalls Matt. xxiii., 25, 26, but yet takes an altogether different turn. Jesus begins by indicating, that 89 they perhaps were formerly moved by earnest, inner motives, but that now their sole purpose was to provide for the external cleanliness of the utensils and vessels, while their inner natures were full of wickedness, which, probably with a view to the other passage, is first mentioned as greed seeking to enrich itself from the possessions of others. Jesus declares that it is foolishness to overlook the fact that God, has also created 40 the inside, and demands equally that they be cleansed within, as they were cleansed externally by the different washings, the omission of which was a stumbling-block

outside make the inside also? (41) But give for alms those things which ¹ are within; and behold, all things are clean unto you.

(42) But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. (43) Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. (44) Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

¹ Or, ye can.

to the Pharisee. If both the outside and the inside are
41 to be kept equally clean, then we should give as alms that which constitutes the contents of the utensils and vessels, because by the works of charity, the inner part of man is cleansed from selfishness, and then the uncleanness that may possibly adhere to the outside of
42 a vessel, cannot any longer defile a man. With this Luke connects the Woe of Matt. xxiii. 28, because in this the neglect of commands more important in comparison with the easier duties is criticised, as just before was done with the outer cleansing in contradistinction
43 to the inner. Only that in this case the various kinds
44 of herbs are mentioned, even down to the smallest, and the chief command of the love of God is connected with the trial before the court. In the same way the chief contents of Matt. xxiii. 6, 7, were added, in which the demand for the external recognition of these virtues is criticised and the hypocritical sanctity of the Pharisee is placed in contrast to it. Here we again find the figure of the tombs, but used in a different sense from that in Matt. xxiii. 27 sqq.; for He is not thinking of tombs that have been whitened in order that their beautiful appearance may hide their foul contents, but tombs which as such cannot be recognized because they are not marked, so that he who passes by them cannot know

(45) And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. (46) And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (47) Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. (48) So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. (49) Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and

that they are tombs. But in this form, too, the parable fits to the case of the Pharisees, who cover their real inward being by the appearance of a strict obedience to the law in external purification.

Luke presupposes that at this meal lawyers from the sect of the Pharisees were also present, because one-half of the denunciations of woe, according to the oldest tradition, are directed against these; and with the accusation made against Him that these charges were also 45 directed against the Pharisees, He introduces the occasion for uttering the first of these Woes against them (cf. Matt. xxiii. 4), while the charge that their teaching 46 of the law, which only makes the burden of duty assume impossible proportions without giving the least instruction as to how this is to be fulfilled, is distinguished from the form of the oldest tradition, chiefly in the manner in which it finds expression. The Woe found in Matt. xxiii. 29-38, appears here in an entirely unique form, in which Luke evidently follows his special source. Here 47 the building of the prophets' tombs is interpreted as a 48 testimony and an approval of the murder of the prophets by their fathers, whose memory they in this way keep alive, and they continue their fathers' work by this building, as their purely external mark of honoring the prophets is intended to cause their words to be forgotten, as much as the fact that they were innocent. Therefore

persecute; (50) that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; (51) from the blood of Abel unto the blood of Zachariah, who perished between the altar and the ¹sanctuary: yea, I say unto you, it shall be required of this generation. (52) Woe unto you lawyers! for you took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

¹ Gr. house.

the counsel of divine wisdom, as Jesus has declared this in Matt. xxiii. 34, has determined that, as was once the case with prophets, now apostles should be sent to them, so that by the persecution and murder of these, they can furnish the proof that they approve and continue the deeds of their fathers, and in this way then the blood
50 of all the prophets can be demanded of them, which
51 Luke then interprets according to Matt. xxiii. 35, 36. Finally, Luke yet adds a third Woe found in Matt. xxiii. 18, concerning the lawyers, as in 42, 43, 44, three woes against the Pharisees had succeeded each other, and explains this by stating that they, through their perverted interpretation of the law, had taken away the key to the understanding of the knowledge of salvation, which can be understood only by those in whom the correctly understood law has awakened the desire for redemption. They have not attained to this knowledge but it was to their destruction that they hindered those who were at the point of coming to Jesus, from doing so by their antagonism to Him. From these sharp words, directed during this breakfast by Jesus, and which the Pharisees and Sadducees never forgot, dates, according to the special source of Luke, the determination of these men, by a constant renewal of questions that might entrap Him, to draw from Him a word which they could use for His destruction.

The same tradition that reported the increased

(53) And when he was come out from thence, the scribes and the Pharisees began to ¹press upon *him* vehemently, and to provoke him to speak of ²many things; (54) laying wait for him, to catch something out of his mouth.

XII In the mean time, when ³the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to ⁴say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. (2) But there is nothing covered up, that shall not be revealed; and hid, that shall not be known.

¹ Or, set themselves vehemently against him.

² Or, more.

³ Gr. the myriads of. ⁴ Or, say unto his disciples, First of all beware ye.

hostility on the part of His opponents, also made mention of the fact that in the meanwhile the enthusiasm of the people for Jesus had increased, so that they crowded around Him by the tens of thousands, who in the crush trampled one upon the other. It is Luke's purpose to ¹narrate only one episode that occurred in one of these great gatherings about Jesus (cf. v. 18). But as he reports all these things in regular order, and as in his oldest tradition the denunciation of woe, as though in confirmation of xi. 49, is immediately followed by the prediction concerning the fate of the disciples, which the first Evangelist had woven into his address of instructions for the disciples (Matt. x. 17-33) Luke states that Jesus began to speak to His disciples. But, in order to connect this with what precedes it, he introduces it with the statement of Mark xiii. 15, and refers the leaven that corrupts the whole mass to the hypocrisy of the Pharisees, who know how to hide their real innermost character. In applying this to the disciples He can refer this only to the hiding of their better convictions on account of the fear of men. In this way He could make ²use here of the passage Matt. x. 26, which implied that everything would at some time become manifest, and accordingly their confession of Jesus would also sooner or later come to the light of day and be made known. ³

(3) Wherefore whatsoever ye have said in the darkness shall be heard in the light ; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. (4) And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. (5) But I will warn you whom ye shall fear : Fear him, who after he hath killed hath ¹power to cast into ²hell ; yea, I say unto you, Fear him. (6) Are not five sparrows sold for two pence ? and not one of them is forgotten in the sight of God. (7) But the very hairs of your head are all numbered. Fear not : ye are of more value than many sparrows. (8) And I say unto

¹ Or, *authority*.

² Gr. *Gehenna*.

To this Matt. x. 27, could also refer in the sense, that what they had now only ventured to speak in the dark, i.e. among themselves, of their real convictions concerning Jesus, would nevertheless later be declared in full publicity, and what they had said into each other's ear only in the secret of their hidden chamber, would then be preached on the roofs, i.e. must be made generally known. Especially emphasizing the fact that Jesus had addressed the following to His friends, who could always be certain of His protection and blessing, Luke goes over to the direct admonitions to preach fearlessly as 4 found in Matt. x. 28. Since the enemies can in a certain sense also destroy the soul, Luke merely says, that they could do nothing to them beyond that which leads to the 5 death of the body ; while it is God, who, after the death of the body, has the power to cast a man into hell, and 6 for this reason He alone is to be feared. In the reference to the sparrows, the price is only given in a different way on account of local usages (Matt. x. 29). But the concrete picturesque term of Matthew is here replaced by a more abstract word, and this is intended to form a sharper contrast to Matt. x. 30, 31, the reference 7 of which to the providence of God, even for the minutest part of man, which He does not forget, is stated 8 in the clearest way possible. With this is then con-

you, Every one who shall confess ¹ me before men, ² him shall the Son of man also confess before the angels of God : (9) but he that denieth me in the presence of men shall be denied in the presence of the angels of God. (10) And every one who shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. (11) And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say : (12) for the Holy Spirit shall teach you in that very hour what ye ought to say.

¹ Gr. *in me*.

² Gr. *in him*.

nected the threat and the promise of Matt. x. 32, 38, only that, since Christ is Himself to come as the Judge of the world, He will recognize or deny the individual ⁹ as His genuine disciple before the angels of God. Luke closes the address with the reference to Matt. xii. 32, according to which, even if every evil word against the Son of man will be forgiven, the blasphemy of the Holy Ghost will not be forgiven. In this connection this can be a threat only for those who sin against the disciples, even if merely by a word of blasphemy. For that in them the Holy Spirit speaking through them is ¹⁰ blasphemed, is finally explained by Luke by returning to Matt. x. 19, 20. Exactly as it is done at that place, he ¹¹ here distinguishes between being led before the courts ¹² of the synagogues and being brought before the secular courts of various kinds ; but in this case He has not so much in His mind what they are to suffer there as this, that they are not then to be concerned how they are in form or contents to defend themselves, since the Holy Spirit Himself will teach them. But in this case they are the mediums of the Holy Ghost, who is blasphemed in them.

Now comes the narrative to which v. 1 pointed, preparing for it with the words "first of all" ; because in the oldest tradition it followed the preceding discourse

(13) And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. (14) But he said unto him, Man, who made me a judge or a divider over you? (15) And he said unto them, Take heed, and keep yourselves from all covetousness ¹ for a man's life consisteth not in the abundance of the things which he possesseth. (16) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: (17) and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? (18) And he said, This will I do:

¹ Or, *for even in a man's abundance his life is not from the things which he possesseth.*

18 at once. This narrative accordingly presupposes that Jesus is surrounded by a great multitude, and one of these steps out and asks Him to tell his brother to divide the inheritance with him. The reputation of Jesus among the people had accordingly reached that stage, where it was regarded as a matter of course that the brother would at once obey such an order. But Jesus declined absolutely to interfere in the legal affairs of the people. In a tone of censure He addresses the
14 man who wanted to make use of His influence among the people for worldly purposes. Nobody has appointed Him the judge of the thine and mine or as the one to
15 divide inheritance. But then He turns to the whole people, as greed, which had been the motive of the man, and ruled the people in many ways. For it was nothing
else than this which caused the people always to seek of Him the gratification of their earthly wishes and necessities. For this reason He warns against the desire for earthly goods in every form, because even if a man has a surplus of such possessions, his life yet does not depend on these, although in such cases one could perhaps be tempted to believe so. Hence Jesus
16 utters the parable of the foolish rich man. He describes how a rich man has had an abundant harvest,
18 so that its very abundance embarrasses him. He is

I will pull down my barns, and build greater ; and there will I bestow all my grain and my goods. (19) And I will say to my ¹ soul, ¹ Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, be merry. (20) But God said unto him, Thou foolish one, this night is thy ¹ soul required of thee ; and the things which thou hast prepared, whose shall they be ? (21) So is he that layeth up treasure for himself, and is not rich toward God.

¹ Or, *life*.

² Gr. *they require thy soul*.

compelled to tear down his barns and build larger ones, in order to be able to bring under roof his wheat and his other crops. But while he is thinking of these things, he is already enjoying the thought, that after this has been done, and he has gathered together his rich abundance, for many years he can then take it easy and by eating and drinking enjoy his life. At this point he 20 hears the divine judgment, announcing that he is to die that very night, and will not even be able to determine what is to become of his accumulated treasures. 21 Jesus Himself gives the interpretation of the parable which is by no means to be merely an example, for it teaches that the bitter disappointment which the rich man experienced in the night of his death, in some way or other, everybody will experience, who devotes his whole life to gathering treasures for himself (as this is the nature of greed,) and hence seeks only thereby to gain pleasure and enjoyment of life, as this rich man did, because earthly possessions never give that satisfaction which they promise. Only he who is rich in God and with his possessions advances the purposes of God, by using them as they are to be employed according to His will, will be secure against seeing such disappointment, because his wealth will bring to him the blessings, which God has designed them to subserve. To this the older tradition joined the admonition against care, which the first Evangelist has woven into the Sermon

(22) And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* ¹life, what ye shall eat; nor yet for your body, what ye shall put on. (23) For the ¹life is more than the food, and the body than the raiment. (24) Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! (25) And which of you by being anxious can add a cubit unto ²the measure of his life? (26) If then ye are not able to do even that which is least, why are ye anxious concerning the rest? (27) Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. (28) But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little

¹ Or, *soul*.² Or, *his stature*.

on the Mount (Matt. vi. 25-33), and in which to a considerable degree the pictures of this parable are reflected. For the very reason that earthly possessions do not in themselves guarantee life, we are not, like the rich man, to care for our life, or even for our body, wherewith we shall clothe ourselves, for which the reasons are given exactly as in Matt. vi. 25. Instead of the birds in the heavens in general (Matt. vi. 26), Jesus here tells us to observe the ravens, a lower species of the kind, which never have any storehouses or barns as the rich man had. The statement, however, that we cannot add even the shortest moment of time to the length of our life (cf. Matt. vi. 27), while the rich man thought that he was safe for many years to come, is here used as a point of transition to the question, why, if we cannot do even the least, do we concern ourselves about the rest, such as the question concerning the clothing. Here attention is drawn not only to the lilies and that they do not spin, but that they also do not weave, by which process only a garment is made like that beautiful dress of a Solomon; and for the rest

faith? (29) And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. (30) For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. (31) Yet seek ye ¹ his kingdom, and these things shall be added unto you. (32) Fear not, little flock; for it is your Father's good

¹ Many ancient authorities read *the kingdom of God*.

the account is exactly like that of Matt. vi. 29, 30. On the other hand, we have here at once, in the place of 29 the prohibition to care (Matt. vi. 31), that which deals with the eating and drinking, to which the worldly-minded heart naturally turns at once; while the garments and all those things that pertain to the ornamentation and enjoyments of life are summed together in the command, not to go to extremes in one's demands. But then, with the same reasons that are assigned in Matt. vi. 32, all such endeavors are condemned as 30 heathenish, and the promise is made to the seeking 31 after the kingdom of God, that the satisfaction of the earthly wants and needs will be granted to it in addition to the attainment of our highest goal. For that this highest goal will be attained Jesus proves, in con- 32 tradistinction to the fear that the kingdom of God intended for the whole people could not be realized in the small circle of the present disciples, by stating, that this had been so determined by Him who has become the Father of the disciples, in accordance with His free good pleasure. But with this the certainty of participating in the heavenly consummation of this kingdom has also been given, whereby we gain a treasure in heaven instead of the earthly possessions which the foolish rich man had sought to secure. But here Luke puts in the place of this admonition to gather this heavenly treasure (Matt. vi. 19-20), from his special source, a statement, which generalizes the direc-

pleasure to give you the kingdom. (83) Sell that which ye have, and give alms ; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. (84) For where your treasure is, there will your heart be also.

(85) Let your loins be girded about, and your lamps burn-

83 tion given to the rich man in Mark x. 22, admonishing him to sell his possessions and convert them into alms (cf. xi. 41). Only in this way the disciple can be entirely freed from greed for earthly possessions and through the exercise of love for the neighbor gain for himself a heavenly treasure, which, because it never grows less, is, as it were, placed in a wallet that never grows old. But in the conclusion, too, where it is stated that no thief will get near this treasure and no
84 moth can destroy it, an echo is yet heard of that older passage, with which the address closed in Matt. vi. 21.

In the oldest tradition a chain of parables must have been connected with the preceding, in which the central thought was the admonition untiringly to seek the kingdom of God, whereby the heavenly treasure is gained and the heart turned to things on high. However Luke seems to have used in the place of the parable of the ten virgins (Matt. xxv.) one taken from his special source, in the development of which, however, this parable is constantly re-echoed. Thus the beginning
85 not only admonishes us to have the loins girt, i.e. to be ever ready for service of all kinds, which the seeking for the kingdom of God demands, but also that the lamps are to be kept burning, something that the foolish virgins had neglected to do, i.e. to keep the mind constantly centered on that which the fulfilment of this chief duty demands. This, however, forms the transition to the parable in which the disciples are represented as men who are waiting for their lord,

ing; (86) and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. (87) Blessed are those ¹servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. (88) And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those servants. (89) ²But know this, that if the master of the house had known in what hour the thief was coming, he would have

¹ Gr. bondservants.

² Or, *But this ye know.*

and whom they, as far as they themselves are concerned, should be like. The lord has gone to a marriage feast, and it is uncertain when he will return again; therefore it is their duty to see to it, that when he returns, the door will be opened for him at once. But this is possible only if they are constantly ready 86 for this service; and hence all those servants are declared blessed, whom the lord, when he returns, finds watching. But the recompense that they will then receive from God, which fully corresponds to their service, is intentionally described in a manner that shows that it vastly surpasses the recompense that an earthly master will give to his servants; and it is stated, that the lord will command them to sit down to the table and will himself come and serve them. It 87 is further expressly emphasized, that they can receive this blessed recompense only if the lord, no matter how late he may come, shall find them watching and ready for service, i. e., if they continue tirelessly in the fulfilment of the duties required by the kingdom of God. But that the second parable, concerning the thief is taken from the older tradition, we know from Matt. xxiv. 48. This parable too, in its original form, 88 only demanded unabated vigilance in seeking for the kingdom of God, so that one would not be surprised by 89

watched, and not have left his house to be ¹ broken through. (40) Be ye also ready : for in an hour that ye think not the Son of man cometh.

(41) And Peter said, Lord, speakest thou this parable unto us, or even unto all? (42) And the Lord said, Who then is ² the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? (43) Blessed is that ³ servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will set him over all that he hath. (45) But if that ³ servant shall say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken ; (46) the lord of that

¹ Gr. *dipped through*.

² Or, *the faithful steward, the wise man whom, &c.*

³ Gr. *bondservant*.

the hour of temptation. But we see from Matt. xxiv. 44, at what early period this parable was already applied to the return of Christ, who was to come as suddenly as a thief in the night. The third parable, Matt. 45-51, Luke regards as having been called forth by the question of Peter, as to whether the admonition to vigilance applied only to the Apostles or to all ; because in it, as a matter of fact, mention was made only of a servant who had been entrusted with a responsible position. Here the statement of Matt., xxiv. 45, constitutes the answer to this question, namely, Who else they are than that faithful householder, who has proven himself prudent, and whom the lord places over all his servants, in order to give to each of the house-slaves at the right time a right measure of wheat? Now, exactly as in Matt. xxiv. 46, 47, that servant is declared blessed, whom the lord on his return, rewards for the faithful execution of his commission in accordance with the condition of the parable. In a like manner, the terrible fate of that servant is pictured, who, believing that the master will delay his return, begins to engage in a riotous manner of living, exactly as described in Matt. xxiv. 48 sqq., only that in this place the fate is

¹servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ²cut him asunder, and appoint his portion with the unfaithful. (47) And that ¹servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; (48) but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

¹ Gr. bondservant.

² Or, severely scourge him.

distinctly declared to be the punishment for his unfaithfulness. But this severe punishment is justified 47 on the ground, that this servant had known well his master's will, and yet had not done what he desired nor complied with his will. Herein only is found the final answer to the question of Peter. Not the duty is for the Apostles the greater thing, but the responsibility if they do not fulfil this duty, because they have learned to know the will of the master better than all others. For in every case the measure of punishment 48 is in accordance with the degree of knowledge which a person had with reference to his guilt for failure to perform his duty. Naturally one other thing is yet to be considered in this connection, namely, that the demands made and accordingly the punishment for not fulfilling them, are not the same in each case; but the punishment is measured by the greatness of the duty. The duty to be faithful is the same for everybody in his calling; but the higher the gifts are with which one is endowed, and the higher the commission with which one has been entrusted, the higher too will be the demands that are made on him. The better knowledge and the higher duties are the only points on account of which the admonition of the three parables apply to the disciples in a higher sense than they do to all others.

(49) I came to cast fire upon the earth ; and ¹ what do I desire, if it is already kindled ? (50) But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! (51) Think ye that I am come to give peace in the earth ? I tell you, Nay ; but rather division : (52) for there shall be from henceforth five in one house divided, three against two, and two against three. (53) They shall be divided, father against son, and son against father ; mother against daughter, and

¹ Or, *how would I that it were already kindled !*

Now the importance of the present time for the fidelity demanded in the preceding is made prominent, because this fidelity will soon be put to a
 49 severe test. Jesus has come to enkindle a fire of dissension upon the earth ; and He only can hope for the time when this takes place, since the complete results of His activity will only show themselves when the great struggle has begun between those who accept His message and those who refuse it. But
 50 naturally He Himself will be the first victim of this opposition to His cause ; and He will thereby be submerged by the floods of suffering, just as a person is immersed in water when he is baptized (cf. Mark x. 38). And for the first time a sign of the anxiety of His soul breaks forth in view of this suffering, which He has repeatedly predicted Himself. How full of anxiety He is until this suffering has been endured ! The following words recall Matt. x. 34 sqq., but they are in such a different shape, that Luke must have taken them from his special source, from which vs. 49, 50 also have been derived. They are not to think that He has come to bring peace upon earth now ;
 51 the immediate effect of His appearance can only produce a contention between those who are for Him and those who are against Him. Then the closest family
 52 ties will be torn asunder, and in the same house father
 53 and mother will turn against the son, the daughter, and

daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

(54) And he said to the multitudes also, When ye see a loud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. (55) And when ye see a south wind blowing, ye say, There will be a ¹scorching heat; and it cometh to pass. (56) Ye hypocrites, ye know how to ²interpret the face of the earth and the heaven; but how is it that ye know not how to ²interpret this time? (57) And why

¹ Or, *hot wind*.

² Gr. *prove*.

the daughter-in-law; and vice versa. But He has 54 something to say also to the people at large concerning 55 the present. He starts out from the fact that they understand well how to judge the signs of the weather, as we read in Matt. xvi. 2, only that these are differently interpreted here in accordance with local conditions. Here it is concluded from the clouded western sky that it will rain, and from the blowing of the south wind, that it will be hot. Jesus upbraids the hypocrites, because they, who understand the signs of 56 the weather so well, pretend that they cannot understand the significance of the present times, in which the preaching of Jesus presages the coming of the kingdom of God and thereby also the near approach of the final judgment. But this is solely owing to the 57 fact, that they do not judge independently as to what is the necessity of the hour, but permit themselves to be persuaded by His opponents, the false leaders of the people, in reference to what is pleasing to God. For what is the right way every sober-minded man can easily enough judge. And here we see that the figurative statement of Matt. v. 25-26, was originally a parable. Just as the debtor, when he is on the way to the judge in company with the creditor, had nothing more important to do than to come to an understanding with his opponent, because, if the case has been

even of yourselves judge ye not what is right? (58) For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him ; lest haply he drag thee unto the judge, and the judge shall deliver thee to the ¹officer, and the ¹officer shall cast thee into prison. (59) I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

XIII Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. (2) And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? (3) I tell you, Nay : but, except ye repent, ye shall all in-

¹ Gr. *exactor*.

brought to the attention of the court, the strictest justice will without fail take its course ; thus too they are by timely repentance and faith in Jesus to come to an understanding with God before the inexorable judgment sets in. This is what the present time, on account of its importance, demands of them.

- 1 Luke remarks that at the time when Jesus uttered these terribly earnest warnings, He also gave expression to other admonitions to repentance, which he learned from his special source. The occasion for the first was found in reports that came from Jerusalem concerning one of those bloody acts of cruelty of which the rule of Pilate showed so many. Several Galilean pilgrims who had perhaps plotted an insurrection, had at the command of the governor simply been cut down while they were engaged in the killing of their sacrificial
- 2 animals. Jesus now makes use of this fact to ask the question, whether the sad fate of these Galileans proved that they had been guilty of specially grievous transgressions in comparison to the other Galileans, since it was customary to ascribe every special divine punishment to an especially great sin. But He answers this question in
- 3 the negative, in order to warn them all against a similar

like manner perish. (4) Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were ¹offenders above all the men that dwell in Jerusalem? (5) I tell you, Nay: but, except ye repent, ye shall all likewise perish.

(6) And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. (7) And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? (8) And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: (9) and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

(10) And he was teaching in one of the synagogues on the

¹ Gr. *debtors*.

fate if they do not repent. If the people as such would not desist from their false political Messianic dreams, which possibly may have caused this insurrection of the Galileans, this would result in the destruction of the whole nation, which would be only the beginning of that judgment of God, to which the signs of the time point 4 (cf. xii. 56-59). Jesus Himself recalls a similar accident 5 when the fall of a tower near the pool of Siloam killed eighteen persons, in order, in connection with this, to put the same question and to add the same warning. 6 In connection with this Jesus relates the parable of the 7 unfruitful fig tree, upon which the owner had for three years sought fruit but had found none, and now wants to have it hewn down, so that it would not hinder him from putting in the place where it was standing some useful plant. But the gardener begged to let it stand for one year yet, so that he could try once again every- 8 thing in his power to make the tree bring fruit. If this 9 would do no good, he could hew it down. This must be the fate of Israel, if they would not make use of the time of repentance allotted them, and if the last appeals of Jesus to repent should remain fruitless. As if in confir- 10

sabbath day. (11) And behold, a woman that had a spirit of infirmity eighteen years ; and she was bowed together, and could in no wise lift herself up. (12) And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. (13) And he laid his hands upon her : and immediately she was made straight, and glorified God. (14) And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed, and not on the day of the sabbath. (15) But the Lord answered him, and

mation of the fact that Jesus did everything in His power by His preaching and healing to avert this fate, a narrative is added in which a word of Jesus declares distinctly enough why He continued so earnestly in His ap-
11 peals for repentance. It happened while Jesus was teach-
18 ing in the synagogue, that He declared to a woman, who for eighteen years had been suffering from a weakness that would not permit her to walk erect, that she was to be delivered from this, and He healed her by the laying on of hands. But as this was a healing on the sabbath, the leader of the synagogue took serious offence at this
14 in this instance also. He indeed did not venture to show his wrath over against Jesus Himself, but his admonition addressed to the people on the basis of Deut. v. 18,
15 that they had six days in the week upon which they should come and be healed, naturally was an attack upon Him. The Lord accordingly turns to defend Himself, not only against this leader but also over against all hypocrites who, like himself, pretended to be zealous for the law of God, and yet at heart had only the one purpose of discrediting Jesus in the eyes of the people as a violator of the law. It was also permitted in the law, that a man could give his beast to drink on the sabbath day, for which it was necessary to loosen it from the manger and to take it to the water. Such

said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the ¹stall, and lead him away to watering? (16) And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? (17) And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

(18) He said therefore, Unto what is the kingdom of God

¹ Gr. *manger*.

sabbath work had accordingly been expressly allowed. But what else had He done than to loosen this woman from the fetters that Satan had for eighteen years bound her with through this spirit of weakness, which 16 act certainly was a duty more incumbent than the untying of a beast on the sabbath. But the main thing was that Jesus argued for the necessity of this act on the ground that she was a daughter of Abraham. For in this He meant to say that the innermost motive for His appeals to His people to repent was to be found in this, that they were the children of Abraham for whom salvation was intended, and whom He wanted to put into a condition to participate in this salvation. The narrative closed with the statement, that His opponents 17 had to be ashamed of themselves on account of their unjustifiable accusation, while the people rejoiced on account of His glorious deed.

Luke, who proposes to narrate his gospel history in regular order, after having inserted v. 1-17, returns to the connection in the oldest tradition, in which the warning to the people who cannot understand the signs of the times is followed by two parables concerning the kingdom of God. This is shown by the questions that introduce these parables. With what can Jesus compare 18 this generation so hardened to the preaching of the kingdom of God? Shall He in the parable point out for

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like? and whereunto shall I liken it? (19) It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

(20) And again he said, Whereunto shall I liken the kingdom of God? (21) It is like unto leaven, which a woman took and hid in three ¹ measures of meal, till it was all leavened.

(22) And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. (23) And one said unto him, Lord, are they few that are saved? And he said unto them, (24) Strive to enter in by the narrow door:

¹ See marginal note on Mt. 13. 33.

this kingdom another destiny than that which, according to the counsel of God, it had from the beginning? No; it
19 remains a fact that it is intended to embrace the entire nation and is to transform the entire national life. Here we learn what the original character of the first parable was, which simply spoke of the mustard tree, which grew out of a mustard seed that a man threw into his garden, and yet became so great that the birds of the heavens
20 could build their nest in its branches (Matt. xiii. 31, 32).
21 Then the parable of the leaven, narrated after the emphatic repetition of the question, has exactly the same form that it has in Matt. xiii. 33. As the following portion of the discourse found in the earliest tradition, as already appears from the narrative found connected with it, is no longer presupposed as taking place in the synagogue, where the first two parables readily could have been spoken, Luke draws attention to the
22 fact that it belongs to the journey, the description of which began in ix. 15; and in an account of the close of this narrative (xiii. 33), he again recalls the fact, that the goal of this journey was Jerusalem. The following
23 address he considers as caused by the question, whether,
24 as Jesus had so earnestly warned the whole people of the impending destruction (xiii. 3-5), only a few would actually be saved. Jesus indeed had demanded of the

for many, I say unto you, shall seek to enter in, and shall not be ¹able. (25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, open to us ; and he shall answer and say to you, I know you not whence ye are ; (26) then shall ye begin to say, We did eat and drink in thy pres-

¹ Or, *able, when once.*

crowds surrounding Him, that they should strive to enter the narrow door, because only a few would be able to enter. Without a doubt we have here the statement, from which the first Evangelist (Matt. vii. 13-14) formed the beginning of the close of the Sermon on the Mount ; but only in the present connection it appears, that He speaks of entering the kingdom of God, of which the parables, v. 18-21, treat. And the narrow door is the endeavor, through timely repentance, to come to an understanding with God, which Luke, through the insertion of iv. 1-5, has correctly interpreted in xii. 58-59. But the seeking of the many will take place when they see the glory of the consummation of the kingdom of God coming, and then would gladly participate in it ; but he who has not already in this world sought it in repentance, will not be able to accomplish this then. For 25 Jesus considers the people as a whole as belonging to those whom He, when the time of judgment comes, will not be able to acknowledge as His own. With an intentional reference to the parable of the ten virgins His people are represented by the figure of a master of a house who, after the door of the house has once been closed, will not recognize as members of the household those who knock and ask for admittance. It is true that they will then indeed appeal to the fact that they were at one time His guests, because He had invited them to the feast of 26 the kingdom of God, i. e. had called them to salvation ; that He had taught on their streets, i. e., that they belong to the people to whom He has sent the Messiah. But

ence, and thou didst teach in our streets ; (27) and he shall say, I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity. (28) There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (29) And they shall come from the east and west, and from the north and south, and shall ¹ sit down in the kingdom of God. (30) And behold, there are last who shall be first, and there are first who shall be last.

(31) In that very hour there came certain Pharisees, saying

¹ Gr. *recline*.

then He, for the very reason that they had been impenitent in their sins, will not recognize them as such who had belonged to the nation for which salvation had been
27 destined. Here it becomes perfectly clear that it was these statements of which the first Evangelist thought when he wrote Matt. vii. 22, 23. And now we learn, that this was the original place of these statements, which the same writer has applied to the centurion in Capernaum (Matt. viii. 11, 12). Now Jesus, in harmony with the connection, pictures their lamentation and despair, when they will see that they are excluded from communion with the fathers and the prophets in the kingdom of God ; and only then follows the prophecy
29 concerning the many regions of the world which in their place are to participate in the blessedness of the kingdom of God. To this Luke applies the statement of Matt. xx. 16, according to which those, who are the
80 last, because they as heathens stand far beneath the members of the chosen people, are to become the first, since they attain to the dignity of participation in the perfect kingdom of God, while those, who have been preferred so highly, will lose this dignity.

Luke especially emphasizes the fact that just at this hour, some Pharisees, pretending to be friendly to Jesus,
81 warn Him against the plot of Herod to slay Him, and

to him, Get thee out, and go hence : for Herod would fain kill thee. (32) And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I ¹ am perfected. (33) Nevertheless I must go on my way to-day and to-morrow and the *day* following : for it cannot be that a prophet perish out of Jerusa-

¹ Or, *end my course*.

for this reason ask of Him to leave the territory of the Tetrarch ; by which we see that this narrative is of events in Peræa, since Jesus was travelling outside of Galilee. As the Pharisees in reality can be acting only at the instigation of Herod, it follows that it is the intention of Jesus that they shall take to him the answer He gives, and in which He calls Herod a fox, because under 82 the pretext of a plot to kill Him, he had by trickery tried to remove the troublesome (cf. Mark vi. 11) man from his territory, and if possible entice Him into going to Judea where He would certainly be destroyed without the Tetrarch burdening his conscience with a second murder of a prophet. Jesus answers that He will continue His mission, which He here characterizes as the driving out of devils and of healing the sick, during the short period that God has allotted Him for this, which He designates in the manner of the proverb as one of three days, and then only it will come to an end, and no such threats will keep Him from this. As for the rest, 83 He must start anew at the time appointed for Him by God ; and, as is seen by the explanatory statement to go to Jerusalem (cf. v. 22), but not for the purpose of escaping imaginary plots to murder Him, but for the very reason that Jerusalem seemingly has the sad prerogative of putting the prophets to death, and that accordingly He too was to meet the end appointed for Him there. Luke explains this by the statement that in Matt. xxiii. 37 sqq. is given as the conclusion of the denunciation of

lem. (34) O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! (35) Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

XIV And it came to pass, when he went into the house of one of the Pharisees on a sabbath to eat bread, that they were watching him. (2) And behold, there was before him a certain man that had the dropsy. (3) And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? (4) But they held their peace. And he took him, and healed him, and let him go. (5) And he said unto them, Which of you shall have ¹an ass or an ox fallen into a well, and will not straightway draw him up on a

¹ Many ancient authorities read *a son*. See ch. 13. 15.

Woe, and in which Jerusalem is specifically called the murderess of the prophets.

- 1 Luke continues his special tradition, in which, after the first healing on the sabbath, xiii. 11-17, a second of the same kind follows, with the statement, that it took place in the house of one of the leaders of the Pharisaic party, who had invited Jesus to eat with him.
- 2 Jesus noticed here a man who had the dropsy, and
- 8 who had evidently come to ask for His help, which fact gave Him the occasion to put the question Himself concerning the sabbath in the presence of His opponents, who were on the alert, and, before they could even reply a single word, to give an answer to the question by His acts. After He had taken hold of the man with the dropsy, He informs him that he can go his way; because by this touch he had been completely
- 4 healed. But to His opponents He addresses the ques-
- 5 tion, who among them, in case his son or cattle would fall into an uncovered cistern, would hesitate, even on the sabbath day, to draw him or it out. From this it follows that what is permitted in one's own interest

sabbath day? (6) And they could not answer again unto these things.

(7) And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, (8) When thou art bidden of any man to a marriage feast, ¹ sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, (9) and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. (10) But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that ² sit at meat with thee. (11) For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

¹ Gr. *recline not*.

² Gr. *recline*. Comp. ch. 7. 36, 37, marg.

is also in the interests of the neighbor. To this they 6 could naturally have no objections. To this meal with the Pharisee the oldest tradition evidently refers a parable, which finds the material for its picture in the common custom of the Pharisees of crowding them- 7 selves to the front places when present at table (cf. Matt. xxiii. 6). Jesus presupposes that on the occasion of a marriage feast, when the matter of rank and order was more stringently observed, a person has taken an 8 upper seat, and the host is compelled to ask him to 9 give up his place to a more prominent guest, who has in the meantime arrived, so that now, since all the other seats have in the meanwhile been taken, he must be satisfied to take the lowest. On the other hand, it can happen, that if a man has taken the lower seat, the host will insist upon his taking a higher seat near to himself, and in that way distinguishes him before all 10 the guests. But naturally it is not the purpose of Jesus to give this as a command, as to how we are to deport ourselves in these circumstances, as it lies in 11 the nature of the parable to illustrate the general truth,

(12) And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors ; lest haply they also bid thee again, and a recompense be made thee. (13) But when thou makest a feast, bid the poor, the maimed, the lame, the blind : (14) and thou shalt be blessed ; because they have not *wherewith* to recompense thee : for thou shalt be recompensed in the resurrection of the just.

(15) And when one of them that ¹sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. (16) But he said unto him, A certain man made a great supper ; and he bade many : (17) and he sent forth his ²servant at supper time to say to them

¹ Gr. *reclined*. Comp. ch. 7. 36, 37, marg. ² Gr. *bondservant*.

that pride is punished and humility is honored (cf. Matt. xxiii. 12). The same is true of the following figurative statement, which also purposes merely to illustrate the truth, that right love does not count on
12 love in return (cf. Matt. v. 46). For an invitation ex-
18 tended to those who are personally near us or to those who are rich and can accordingly reciprocate, is surely not the expression of real love ; but such is only the invitation extended to those who cannot return it, and this latter accordingly is the only kind that will be transferred in the life beyond. Still a third parable was
15 placed by the tradition of Luke to this meal, which he considers as having been called forth by the exclamation of one of the table companions, who already pronounces himself and those like himself blessed, because they will participate in the blessing that will come with the kingdom of God, beginning with the resurrection of the just (cf. xiii. 29.) The parable of the Great Supper is evidently the same as that of Matt. xxii. 1-14, but we see from it how freely the parables are
16 often given from the authority that is peculiar to
17 Luke. Only this feature still recalls this parable, that those who were first invited, in accordance with a

that were bidden, Come ; for *all* things are now ready. (18) And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it ; I pray thee have me excused. (19) And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused. (20) And another said, I have married a wife, and therefore I cannot come. (21) And the ¹servant came, and told his lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. (22) And the servant said, Lord, what thou didst command is done, and yet there is room. (23) And the lord said unto the ¹servant,

¹ Gr. *bondservant*.

custom still prevailing in the Orient, are only asked 18 to come at the hour of the feast, because everything has been prepared. But it is entirely peculiar in this account, that all in the same way think they are obliged to decline the invitation, and how this is illustrated in each one of these three classes. The first was under all circumstances compelled to inspect a piece of ground that he had bought ; the other was just at the point of examining a yoke of oxen that he had bought, by putting them before the plow ; the third thinks he needs no further excuse than the statement that he has 19 just been married. In the matter itself the result is 20 exactly the same as Matt. xxii. 5, namely that they all on account of their everyday interests despise the invitation to the banquet. In this point too the two agree, that the master, who is angry at this treatment now invites the first persons he happens to come across on the streets (cf. Matt. xxii. 9). However, at this 22 place a new feature appears, namely that, in order that 23 the places may all be filled, the servants are sent out still further, to where along the fences and roads the wandering beggars and homeless of all kinds are lying around, to invite these until the tables are full.

Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. (24) For I say unto you, that none of those men that were bidden shall taste of my supper.

(25) Now there went with him great multitudes: and he turned, and said unto them, (26) If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life

Here it becomes clear that in the place of those who pretended to be the models of piety in Israel, of whom it was first of all presupposed that they would take part in the blessedness of the kingdom of God, not only the sinners and the publicans will be called, but, in order to fill the places left vacant by the first, also the
24 heathen. At all events, the fundamental thought of the parable is this, as Jesus states at the close, that if the people of Israel, who have had the first call to the kingdom of God, refuse the offer of redemption by Jesus on account of their earthly interests, they shall have no part in this salvation, but must make way for other people.

In connection with the last parable Luke found in his tradition a collection of sayings, which show, that real discipleship demands not only the acceptance of the invitation of Jesus but also the willingness to
25 make every sacrifice. For this reason Jesus had addressed to the crowds that followed Him on His journey, and hence claimed to be His disciples, those words, which, as far as their contents are concerned, are found already in Matt. x. 37 sqq. But here these appear in an altogether different connection than is the case in
26 the other gospel. The case was presupposed there, that the nearest relations tried to entice one away from Jesus, and accordingly must have appeared as deserving the hatred of him (cf. Matt. vi. 24) who in truth

also, he cannot be my disciple. (27) Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (28) For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? (29) Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, (30) saying, This man began to build, and was not able to finish. (31) Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? (32) Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. (33) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my

would be the disciple of Jesus, which is indeed according to Matt. x. 39, said of one's own life, if saving it can be bought only at the expense of a denial of 27 Jesus. The statement concerning the carrying one's cross, Matt. x. 38, already contained the thought, that without the willingness to bear also the greatest burden, no one can be a true disciple of Jesus. The neces- 28 sity of considering this first, before a man makes the 80 claim of being a disciple of Jesus, He has, however, illustrated in two parables. If a man, who wants to build a tower, does not first calculate the cost, he will become the subject of ridicule, because he has undertaken to build something, which he now cannot finish. If a king begins a war against another, he certainly must first hold a council of war, to see if his 81 army will be able to cope with one twice its number. 82 If this is not the case he will soon be compelled to sue for peace. In the same way, nobody, who has not inwardly separated himself from all that is his own in 83 case he is called upon to sacrifice these for his calling as a disciple, can be His follower. To be sure, there is

disciple. (84) Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? (85) It is fit neither for the land nor for the dunghill; *men* cast it out. He that hath ears to hear, let him hear.

XV Now all the ¹publicans and sinners were drawing near unto him to hear him. (2) And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

(8) And he spake unto them this parable, saying, (4) What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness,

¹ See marginal note on ch. 8. 12.

34 also something beautiful in discipleship, as is the case
 85 with salt. But salt also can become tasteless and stale. In this case, since it is the only substance containing its own ingredients, it cannot receive its virtue back again through any other condiment, but it will be perfectly worthless, since then it can be neither directly nor indirectly used even as manure. In this way the discipleship of Jesus also entirely loses all its value, unless there is found connected with it, the willingness to sacrifice everything which this calling demands. We probably have here the original connection of the passage which is found also in Matt. x. 18; Mark ix. 50.

1 Luke following his special tradition now gives a de-
 2 scription of how all the publicans and sinners approached Jesus, and how the Pharisees and Scribes murmured at this, that Jesus not only received them but even joined them at table, which, according to Mark ii. 16, caused such
 3 great offense. The parable spoken in this connection can be none other than that of the Prodigal Son, in which alone attention is paid to this murmuring. But Luke has inserted at this place the parable of the Lost Sheep, with which we are already acquainted from
 4 Matt. xviii. 12 sqq., because in this too, according to the

and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing. (6) And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. (7) I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

(8) Or what woman having ten ¹ pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? (9) And when she hath

¹ Gr. *drachma*, a coin worth about eight pence, or sixteen cents.

older tradition, the love of God for sinners is described. However in it all the emphasis is placed upon this, that the owner leaves the ninety-nine sheep to themselves in the desert, until he has found this particular one; that is, emphasis is put on the tireless efforts of God to convert the sinner. But the motive for this seeking could not be pictured more touchingly than by the joy with which he takes the recovered lamb upon 5 his shoulder and carries it home, and his neighbors and 6 friends rejoice with him. But in the interpretation, Luke, according to Matt. xviii. 13, draws attention to the 7 fact, that there is more joy in heaven over one sinner that repents than over ninety-nine just, who need no repentance, which naturally leaves the matter undecided, whether there are really such persons. The object is simply, by the greater joy of men on account of the finding of one that had been lost, than over those who had never been lost, to picture vividly the greatness of the joy of God in the conversion of one sinner. In this connection the parable of the lost penny must in the oldest tradition have had its place. Here too the light- 8 ing of the lamp, the sweeping of the house, the diligent search for the one drachma among the ten, which the woman possessed, all picture the tireless love of God for the repentance of the sinner. But here, too, the 9

found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. (10) Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

(11) And he said, A certain man had two sons: (12) and the younger of them said to his father, Father, give me the portion of ¹ *thy* substance that falleth to me. And he divided unto them his living. (13) And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. (14) And when he had spent all, there arose a mighty famine in that country; and he began to be in want. (15) And he went and joined himself to one of the citizens of that

¹ Gr. *the*.

10 joy of the woman on account of her finding again what she had lost and the participation of all the friends and neighbors in this happiness, can only be a picture of the joy of God over the repentance of a single sinner, which only shows how anxious He is to have this achieved. The parable of the Prodigal Son is of an entirely different character, as it says nothing of any endeavors of the father to regain his son, but describes exclusively the joy of God at the return of the sinner.

The unique feature of this parable is this, that, before it comes to a discussion of the chief matter, namely, the relation of God to the repentant sinner, it so extensively describes how the prodigal son happened to sin and to come to repentance. It is the false desire for independence that impels the son to ask his father for the part of the inheritance that would fall to his lot, and, as soon as he has converted this into money, to go to a strange land, where, no longer under the watchful eye of the father, he can live as he pleases, but then at once falls into a riotous manner of living and squanders his possessions. In order to make him feel to its fullest extent the misery of the poverty into which he has brought himself, the circumstance of a famine

country ; and he sent him into his fields to feed swine. (16) And he would fain ¹ have filled his belly with ² the husks that the swine did eat : and no man gave unto him. (17) But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger ! (18) I will rise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight : (19) I am no more worthy to be called thy son : make me as one of thy hired servants. (20) And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and ³ kissed him. (21) And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am

¹ Many ancient authorities read *have been filled*.

² Gr. *the pods of the carob tree*.

³ Gr. *kissed him much*. See ch. 7. 38, 45.

is added, and the disgrace of a service of the most menial kind among strangers, and the indifference which is not even willing to give him, a stranger in the land, the food that the swine eat, in order thereby to satisfy his gnawing hunger. Now only does he come to himself, 17 having, as it were, lost himself before in the pleasures 19 and the cares of his daily life. Now he remembers his father's house, with its sure wealth, and with this the consciousness of how terribly he has sinned against God, whose name he dares not any more even venture to take upon his lips, and against his father, who must be ashamed of his misguided son. It is impossible that he should attain forgiveness ; but he is willing in the future to be treated like one of the hired servants, who in his father's house are well provided for. But the 20 father, seeing the returning son from afar, is filled with 21 compassion at the sight of his deplorable condition, and with the deepest paternal love, which impels him at once to embrace the son and welcome him with the warmest of kisses. In view of this love the son forgets his contemplated plan of offering himself as a

no more worthy to be called thy son.¹ (22) But the father said to his ²servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (23) and bring the fatted calf, *and* kill it, and let us eat, and make merry: (24) for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (25) Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. (26) And he called to him one of the servants, and inquired what these things might be. (27) And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. (28) But he was angry, and would not go in: and his father came out, and entreated him. (29) But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and *yet* thou never gavest me a kid, that I might make merry with my friends: (30) but when this thy son came, who hath devoured thy living with harlots, thou

¹ Some ancient authorities add *make me as one of thy hired servants*. See ver. 19. ² Gr. *bondservants*.

22 hired servant; he has nothing to say but to make the confession of his sins and his disgrace. But the father receives him as a most honored guest, causes the best garment to be brought from the storeroom and to be put on him, and to have his hands and feet adorned, and the fattest calf which is in the stable to be killed, in order to celebrate in a feast the finding again of the lost one, indeed, the return to a new life of him who had been dead in sin. It is not only the pardoning love of God at the repentance of the sinner, but it is His joy at this fact, as this is represented in the joy of the father, which cannot do enough to satisfy itself, and is
25 pictured in such a way in its greatness that even the
27 dullest mind can understand it. The older son returning from the field and learning of the cause of the dancing and music in the house, is so incensed, that he refuses to
29 enter. He who as a good son, has always served his
30 father willingly, had never received even enough to

killedst for him the fatted calf. (81) And he said unto him,
¹ Son, thou art ever with me, and all that is mine is thine.
 (82) But it was meet to make merry and be glad : for this thy
 brother was dead, and is alive *again* ; and *was* lost, and is
 found.

XVI And he said also unto the disciples, There was a
 certain rich man, who had a steward ; and the same

¹ Gr. *Child*.

give his friends a modest entertainment, while the other, whom he no longer wants to call a brother, because he has squandered his father's possessions in bad company, is being honored by an extravagant feast. In the mild reproof given by the father to the son, lies the full 81 condemnation of the murmuring of the Pharisees on account of the love of Jesus for sinners. The father does not say a single word about the ugly self-righteousness of the older son and his unloving envy of his brother. He reminds him, that there is no need of special presents in his case, since he, as the son and heir, living with him at all times, had control of all that is his. This festival of joy is only the natural and necessary expression of the joy that he must feel on account of the new life in the brother who had been found again. There is no doubt that this parable exercised the greatest attractive power among all the publicans and sinners, who were by it not only made certain of the pardoning love of God, but also felt themselves restored to their self-respect and that they were transplanted by God into the high position of being His children.

In order to prepare for the following parable of the rich man, found in connection with the preceding in his special source, Luke inserts (as is done in xv. 4-10) an 1 address delivered to the disciples, from the oldest tradition, which contains also the parable of the unjust steward, because this shows how wealth is to be used in accordance with the purpose and will of God. It had been

was accused unto him that he was wasting his goods. (2) And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. (3) And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. (4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (5) And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? (6) And he said, A hundred ¹ measures of oil. And he said unto him, Take thy ² bond, and sit down quickly and write fifty. (7) Then said he to another, And how much owest thou? And he said, A hundred ³ measures of wheat. He saith unto him, Take thy ² bond, and write fourscore. (8)

¹ Gr. *baths*, the bath being a Hebrew measure. See Ezek. 45, 10, 11, 14.

² Gr. *writings*.

³ Gr. *cors*, the cor being a Hebrew measure. See Ezek. 45, 14.

reported to a rich man that his steward had squandered his possessions; and the master, who had determined to
 2 depose him from his office, demanded of him an accounting, so that the business could be turned over to his suc-
 8 cessor. The steward considers what he is to do. He is not accustomed to hard work and has not the strength for it and again, he is ashamed to beg. He accordingly resorts to a stratagem. His object is to secure a friendly reception with the debtors of his master for the future. He directs them to change their notes of indebtedness
 5 and thereby secure for themselves considerable advan-
 7 tages. As examples it is mentioned that he had one half thrown off a debt for oil, and one fifth off a debt for wheat. The sense of this so incorrectly interpreted parable, in which the allegorical explanation always ends in a failure, is pointed out by Jesus Himself in the simplest manner, by His statement that the rich man, who did not feel the loss of his money, when he dis-
 8 covered the deception that had been practised, praised the wisdom of the steward, from whom, as he was essentially a fraud, nothing but trickery and shrewdness

And his lord commended ¹the unrighteous steward because he had done wisely ; for the sons of this ²world are for their own generation wiser than the sons of the light. (9) And I say unto you, Make to yourselves friends ³by means of the mammon of unrighteousness ; that, when it shall fail, they

¹ Gr. the steward of unrighteousness.

² Or, age.

³ Gr. out of.

could be expected. The typical character of this wisdom lies in this fact, that as long as he still had control of his master's possessions, he did not make use of these in order to secure for himself yet a few days of enjoyment, but to secure his future. For this is the only true wisdom in the use of earthly possessions, that they are not used for the purposes of momentary pleasure, but to secure through their rightful use the good pleasure of God and therefore the future happiness beyond the grave. Jesus expressly declares why He makes use of a worldly man, who as such will also surely make use of such wisdom in the sinful way of this world, in a certain sense as the model of this wisdom. It is a lesson of experience, that the children of this world are wiser in the use of earthly possessions than are the children of light, but, of course, only in their dealings with each other ; for if the steward had not been able to count upon the willingness of the debtors of his master to agree to this deception, he would have suffered by his attempted fraud. As in this way the parable is completely interpreted, the remainder, which brings a special application of it to the blessing of using wealth for purposes of charity, can only have been taken from 9 the special source of Luke, reporting a similar figurative expression of Jesus. That wealth, which, as soon as it is made an object of worship is always connected in its acquisition and use with injustice, cannot be employed in a better manner, than by the exercise of charity, to show that we do not intend to make it an

may receive you into the eternal tabernacles. (10) He that is faithful in a very little is faithful also in much : and he that is unrighteous in a very little is unrighteous also in much. (11) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches* ? (12) And if ye have not been faithful in that which is another's, who will give you that which is ¹your own ? (13) No ²servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

¹ Some ancient authorities read *our own*.

² *Gr. household-servant.*

object of worship, because this charity, when death takes place, will secure us eternal blessedness. That thereby we make the poor our friends, who will receive us into the eternal habitations, is not merely an explanation which is given to the statement, when it is understood as teaching that we are to imitate the wisdom of the steward. But this address to the disciples from the oldest tradition contains also another series of statements which probably were found connected with the parable of the entrusted talents (Matt. xxv. 14 sqq.).

10 For in this case fidelity in the use of earthly goods, which is placed in antithesis to its unrighteous, i. e. anti-divine, use, is estimated by the use made of the least that has been entrusted to a person, because this will also guarantee fidelity in the greater things. It certainly is the significance of this parable, that in the faithful care of earthly possessions, which shows itself by avoiding the unrighteousness that so easily attaches itself to this, the faithfulness is tested for the right management of that which is truly good and which is entrusted to us in the possession of the present kingdom of God. Earthly possessions always will still be for the members of the kingdom of God something foreign, because they are the highest good for the children of the world ; yet he who has not been faithful in the manage-

(14) And the Pharisees, who were lovers of money, heard all these things ; and they scoffed at him. (15) And he said unto them, Ye are they that justify yourselves in the sight of men ; but God knoweth your hearts : for that which is exalted among men is an abomination in the sight of God. (16) The law and the prophets *were* until John : from that time the ¹gospel of the kingdom of God is preached, and every man

¹Or, *good tidings* : comp. ch. 8. 18.

ment of these will also not receive the good that is the unique possession of Jesus and His disciples in their having the kingdom of God. That in this connection originally the statement of Matt. vi. 24 was found, is seen from the fact, that these earthly possessions are denominated mammon, because, as experience shows, they demand our absolute service as much as God does for Himself.

Luke returns to the narratives of his own special tradi- 14
tion in chapter xv. accepting that the Pharisees, to
whom the following is there addressed, had also heard
and which has in the meanwhile been reported, and,
on account of their love of money, had been provoked
by what Jesus had said. They believed, contrary to the
sharp statement of xvi. 13, that it was easily possible
to harmonize their piety with their love of money. Je- 15
sus, however, declares that they are those who pretend
to be just in the eyes of men, but that God knows their
hearts, and accordingly, too, knows that their hearts
are turned away from Him and are turned solely to
the things of this earth. This only confirms (what
happens in the world so often, that it has become a rule)
that that which among men stands in high esteem is
an object of abhorrence in the eyes of God. But as this
seemed to be only the introduction to the first part of
the following parable, and that interpretation was a 16
matter of special importance for Luke, which at the close
Jesus seems to ascribe to the law and to the prophets,

entereth violently into it. (17) But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

(18) Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

(19) Now there was a certain rich man, and he was clothed

he prepares for this conclusion through several other statements taken from the oldest tradition, the seeming contradictory character of which was just in this way to receive its solution. It certainly seemed that Jesus, in Matt. xi. 18, had said that the law and the prophets had remained in force until John's time, and, as Luke interprets the second half of xi. 12, from that time on the joyful tidings of the kingdom of God had been preached
17 and everybody was entering the same by violence. But that nobody should think, that thereby the entire importance of the law and the prophets had been annulled Jesus had said, in Matt. v. 18, that it was easier for heaven and earth to pass away than that even the smallest portion of a letter of the law should become void, and had accordingly maintained their importance for the kingdom of God. Entirely in the mind of his teacher Paul (Rom. vii. 1 sqq.) Luke has illustrated this by an allegorical interpretation of the statement concerning divorce in Matt. v. 32. He who for the sake
18 of the gospel separates himself from the law commits adultery, as he does, who, after the law has given way to the gospel (cf. v. 11), continues the old relations to law, and hence marries one who has been dismissed. Only now follows the parable of Dives and Lazarus, for which 2, 15, was preparing. Two men are here introduced, whose lots on earth were absolutely the opposites. The rich man lived in accordance with his wealth. He clothed himself in magnificent garments,
19 for his grand festivities, which he instituted daily. The

in purple and fine linen, ¹ faring sumptuously every day : (20) and a certain beggar named Lazarus was laid at his gate, full of sores, (21) and desiring to be fed with the crumbs that fell from the rich man's table ; yea, even the dogs came and licked his sores. (22) And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom : and the rich man also died, and was buried. (23) And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am in anguish in this flame. (25)

¹ Or, *living in mirth and splendor every day.*

poor man covered with festering sores, had been brought by his family to the gate-way that led into the inner part of the palace, in order to live on the offal from 20 the table of the rich man ; and the dogs, who do the same thing, treat him as one of their own kind. Not a 21 word is said of the wickedness of the rich man, nor of the piety of the poor man. But with death begins the 22 reversal of their fate, which is painted throughout with the color of the popular conception of the condition after death, without thereby, of course, any doctrinal teaching being given. The poor man is carried by the angels into the place of the blessedness which the patriarchs enjoy. The rich man, after his burial on earth 23 is found, while in the region of the dead, in the greatest torment, since he is forever separated from everything 24 which on earth were his good things. The unquenchable and never-to-be-satisfied desire for these is represented as a burning thirst, for which he asks of the pity of his father Abraham only the slightest alleviation for his unfortunate son. In a very marked manner the reversal of each one's lot is seen in the fact that Lazarus is to bring him this help, who once lived on the offal from his table. But Abraham reminds him of the fact, that this reversal is only something natural and neces-

But Abraham said, ¹ Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish. (26) And ² besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. (27) And he said, I pray thee therefore, father, that thou wouldest send him to my father's house ; (28) for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. (29) But Abraham saith, They have Moses and the prophets ; let them hear them. (30) And he said, Nay, father Abraham : but if one go to them from the

¹ Gr. *Child*.

² Or, *in all these things*.

sary, as he had received in his life, in superabundance, all those things that he regarded as good, and now can ask for nothing more, since death has separated him from these. In the same way, the poor man, who on earth had experienced only suffering and want, is now comforted, because he has come to the place where all want
26 and poverty are at an end. In addition to this, there is an impassable gulf separating the place of bliss from that of torment, i. e. a reversal of their lots is impossible. As all that has preceded has been only a picture of what happens with death, it is clear that only now the real lesson of the parable is to begin. Therefore, too, it only becomes clear at this point, that the rich man is conscious of the fact that he has merited his fate on account of his impenitence, as he asks that Lazarus should be sent
27 to his five brothers, in order by his report of this place, to induce them to avoid the same fate through repentance. But he is reminded, that they have Moses and the prophets, who will afford them sufficient instruction
29 for this purpose. And as the rich man thinks that one appearing from the dead would exert a more powerful influence in this direction, he is told, that whosoever does not listen to the word of the Scriptures, which is

dead, they will repent. (81) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

XVII And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! (2) It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. (3) Take heed to yourselves: it

to lead us to repentance, would not be helped by any 81 signs and wonders. In this truth, brought out in the conversation with the rich man, as often in the parables, the lesson of this parable is to be found. This truth applies to all those who consider themselves righteous and yet are an abomination to the Searcher of hearts, because their hearts in reality cling only to that which is of this earth. They are not to expect signs and wonders, but they are to repent, as God demands in the revelation that has been given them, lest by a reversal of their fate in death they become the victims of an unchangeable misery. The tradition, which Luke follows, or he himself, has, however, seen more in this. It had in mind that seeming confirmation of the word of Jesus, which was given by the fact, that when a real Lazarus was raised from the dead, the Pharisees still did not repent; and for that reason it has probably given the name of Lazarus to the poor man, as Jesus otherwise has never given any person in His parables a name.

There now follow a number of statements selected 1 from the address concerning offenses. We see from 2 these, that the first was the statement concerning the necessary occurrence of offenses in general (Matt. xviii. 7). And then the warning against the misleading of disciples followed (Matt. xviii. 6); and that in truth in the oldest tradition, the admonitions in reference to the treatment of an offending brother were connected with 8

thy brother sin, rebuke him ; and if he repent, forgive him.
 (4) And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

(5) And the apostles said unto the Lord, increase our faith.
 (6) And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it would obey you. (7) But who is there of you, having a ¹servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; (8) and

¹ Gr. *bondservant*.

4 it, as also with that which treated of the forgiving of those who had offended us, as in Matt. xviii. 15, 22, only that at this place the abiding willingness to forgive is illustrated by this, that we are to forgive even the brother who asks us to do so seven times a day. The statement concerning the wonderful power of faith (Matt. xvii. 20), which in the oldest tradition closed with the narrative concerning the lunatic boy and in connection with this was found in the source of Luke, since that narrative had already been reported in ix. 28-48,
 5 on the basis of Mark, of a necessity, is introduced in a new way by the request for the bestowal of the gift of a miracle-working faith (cf. 1 Cor. xiii. 2). This was readily suggested by the experience with the boy ;
 6 but Jesus replied that there was no need of a special gift, since faith, if it is of a proper kind, will in itself be able to work miracles. Moreover, the original form, which is known only from the situation on the Mount of Transfiguration, had to be changed in accordance with Mark xi. 28. To this Luke applies the parable, that he has taken from his special source of information, in the sense, that even if we have done our duty and have shown such faith, we yet cannot count on being re-
 7 warded by such special miraculous gifts or deeds. This
 8 parable further shows that, as little as the master permits

will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? (9) Doth he thank the ¹servant because he did the things that were commanded? (10) Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ²servants; we have done that which it was our duty to do.

(11) And it came to pass, ³as they were on the way to Jerusalem, that he was passing ⁴along the borders of Samaria and Galilee. (12) And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: (13) and they lifted up their voices, saying, Jesus, Master, have mercy on us. (14) And when he saw them, he said unto

¹ Gr. *bondservant*.
² Or, *as he was*.

³ Gr. *bondservants*.
⁴ Or, *through the midst of, &c.*

the servant returning from the field at once to sit down and enjoy his meal, but first demands that the latter serve 9 him, just so little can any servant demand any thanks or 10 pay for the performance of his duty. As the pay, which every servant secures by receiving daily his allotted support, will not be for this reason withheld from him, so the disciple will surely receive the reward that his relation to Jesus naturally brings with it; but he cannot count on any special pay for having fulfilled his duty. He is not to expect thanks, but is to be thankful. This Luke illustrates by the narrative of the grateful 11 Samaritan, an incident which, as he tells us, occurred on this very trip to Jerusalem, on which Jesus was compelled to cross the border between Samaria and Galilee, and it could easily happen, that the same dire misfortune could bring nine Jewish lepers into the company of one Samaritan. Because they were not al- 12 lowed on account of their leprosy to approach Jesus, all 18 ten appeal to Him from a distance for help. In in- 14 structing them to go to their priests in order to be examined by these, the promise is contained that these will declare them clean, and in reality, they discover on

them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. (15) And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; (16) and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. (17) And Jesus answering said, Were not the ten cleansed? but where are the nine? (18) ¹ Were there none found that returned to give glory to God, save this ² stranger? (19) And he said unto him, Arise, and go thy way: thy faith hath ³ made thee whole.

(20) And being asked by the Pharisees, when the kingdom

¹ Or, *There were none found . . . save this stranger.*

² Or, *alien.*

³ Or, *saved thee.*

the way there that they are clear of their leprosy. But only one of them, and this a Samaritan, returns at once
15 in order to express his gratitude to God on his knees to
16 Him, through whom He had sent him His wonderful help. In sorrow Jesus takes note of the fact, that it is but one of the ten, and that too a stranger, who has rendered to God the gratitude He is entitled to, and He dismisses him with a reference to the fact, that it was his faith that had secured for him this divine deliverance.
19 But this same gratitude every disciple owes to God, who in mercy has received him as His servant. Therefore in this relationship of service he will not ask for thanks, but will always have reasons to render thanks to God.

As it is Luke's purpose to narrate in regular order, in accordance with the oldest tradition, the address concerning offenses must have been immediately followed
20 by one devoted to the subject of His return, which has already appeared in Matt. xxiv. In this place we learn that the occasion of this address was a question of the Pharisees, as to when the kingdom of God, concerning which He was always speaking, would in reality come. They naturally do not want to know the day and the hour, but by what coming events they would be able as

of God cometh, he answered them and said, The kingdom of God cometh not with observation : (21) neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is ¹ within you.

(22) And he said unto the disciples, The day will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (23) And they shall say to you, Lo, there ! Lo ! here ! go not away, nor follow after *them* : (24) for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven ; so shall the Son of man be ² in his day. (25) But first must he

¹ Or, *in the midst of you*.

² Some ancient authorities omit *in his day*.

a certainty to recognize its coming. But Jesus refers them to the fact that in general the coming of the kingdom of God was not of such a nature, that it could be detected by signs perceptible to the senses, so that one could point to it and say, here it is, or there it is. This 21 He proves by the fact that the kingdom of God is already in their midst, and they do not suspect its presence. For in Him and in the circle of those who believed in Him, it was being realized constantly more and more. With this the questioners were disposed of ; but Jesus knew, that sooner or later this question would also be an important one for His disciples, whether the 22 days of the Son of man would soon come, with the return of whom the consummation of the kingdom of God would begin, something for which they would often in vain long for. Them, too, people would try to persuade 23 them that these days had already begun here or there ; but they are not to heed or follow such fanatics and false 24 prophets (cf Matt. xxiv. 26). He bases this exactly as He does in Matt. xxiv. 27, on the fact, that the Son of man, at His coming, will, like lightning, be visible every where at the same time. Here, however, it is only explained, that Jesus is speaking of a future and long and vainly expected day of the Son of man. It is necessary, 25 according to the counsel of God, that the Son of man

suffer many things and be rejected of this generation. (26) And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. (27) They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (28) Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; (29) but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: (30) after the same manner shall it be in the day that the Son of man is revealed. (31) In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not return back. (32) Remember Lot's wife. (33) Whosoever shall seek to gain his life shall lose it:

26 be first rejected by this generation, and this involved a
 27 return of Him, which would surprise the world so un-
 expectedly and find it as unprepared, as the deluge
 did the age of Noah, because with this return the judg-
 28 ment, too, shall come, exactly as this is explained in
 30 Matt. xxiv. 37 sqq. However the thought is here ex-
 panded by the reference to the judgment which once
 surprised Sodom, because that coming with the appear-
 ance of the Son of man will be similar to this also.
 The second example, however, suggests the idea, that it
 is imperatively necessary to do everything to escape
 31 this judgment. To this Luke applies in allegorical in-
 terpretation the words of Matt. xxiv. 17, 18, in so far as
 these say that we should discard all our earthly interests
 32 and devote ourselves entirely to the preparation for the
 coming of the Lord. Otherwise our fate will be that
 of the wife of Lot, who by looking back showed that
 her heart was still centered upon the sinful world she
 33 had left behind her (cf. Gen. xix. 26), and who was de-
 stroyed. To this, too, the passage, Matt. x. 39, is applied,
 in so far as under circumstances, in order to escape

but whosoever shall lose *his life* shall ¹ preserve it. (84) I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. (85) There shall be two women grinding together; the one shall be taken, and the other shall be left.² (87) And they answering say unto him, Where, Lord? And he said unto them, Where the body is thither will the ³ eagles also be gathered together

XVIII And he spake a parable unto them to the end that they ought always to pray, and not to faint;

¹ Gr. *save it alive*.

² Some ancient authorities add ver. 86. *There shall be two men in the field; the one shall be taken, and the other shall be left. Mt. 24. 40.*

³ Or, *vultures*.

the judgment, it is necessary to forego not only our earthly possessions but even our life. If this is not done, it may happen, as is described in Matt. xxiv. 40-41, that 84 two persons, who in their earthly career are most inti- 85 mately united, are separated by the judgment when it comes. As the first example is taken here of two persons who are sleeping in one bed, the night is mentioned instead of the day; while in the second example two maidens are mentioned, as is done in the other gospel. It was the later copyists who added yet a third example in v. 86, taken from Matt. xxiv. 40. In connection with the story concerning Lot, we are also told here, that one is taken along with the pious, such as Lot was, and the other is left behind and is accordingly destroyed by the judgment. Now we also learn that this 87 discourse originally closed with the passage Matt. xxiv. 28, which Luke introduces with the question of the disciples, where this separation and judgment would take place. Jesus answers this with the figurative words in which He states, that naturally wherever anybody would be found who is to be condemned by the judgment, this will take place.

Now comes the parable of the unjust judge, to which 1 Luke only in general gives the application that we are at all times to pray and not to lose courage, even if the

(2) saying, There was in a city a judge, who feared not God, and regarded not man : (3) and there was a widow in that city ; and she came oft unto him, saying, ' Avenge me of mine adversary. (4) And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; (5) yet because this widow troubleth me, I will avenge her, ²lest she ³wear me out by her continual coming. (6) And the Lord said, Hear what ⁴the unrighteous judge saith. (7) And shall not God avenge his elect, that cry to him day and night, ⁵and yet he is longsuffering over them ? (8) I say unto you, that he will avenge them speedily. Nevertheless,

¹ Or, *Do me justice of* ; and so in ver. 5, 7, 8.

² Or, *lest at last by her coming she wear me out.*

³ Gr. *bruise.*

⁴ Gr. *the judge of unrighteousness.*

⁵ Or, *and is he slow to punish on their behalf ?*

hearing is delayed. But the explanation which Jesus Himself gives to this parable shows most clearly, that it was originally the conclusion of His address concerning His return. He contrasts with an unjust judge a widow, 2 who as one under the protection of God was certainly 3 first of all entitled to his help, as she came again and again to demand her right to be delivered of her opponent, who was tormenting her. For a time he refused ; 4 but finally he tired of her persistent appeals and even 5 fears that the woman in her despair would attack him personally. Jesus, however, draws attention to the fact, 6 that if even an unjust judge, who has no fear of God or man, at last as a matter of self interest will hear persistent petitions, then God will certainly do this all the more. Here, however, it is made clear, that we are not 7 dealing with prayer in general, but in particular with that prayer, that the return of Christ may be soon realized, who in the judgment will secure justice for His chosen ones over against their adversaries. He asks if the delay in the hearing of the prayers by night and day is really a delay and answers this question Himself by stating, 8 that He will still in the end secure for them justice speedily. As for the rest He closes with the sad question,

when the Son of man cometh, shall he find ¹faith on the earth?

(9) And he spake also this parable unto certain who trusted in themselves that they were righteous, and set ²all others at nought: (10) Two men went up into the temple to pray; the one a Pharisee, and the other a ³publican. (11) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this ³publican. (12) I fast twice in the week; I

¹ Or, *the faith*

² Gr. *the rest*.

³ See marginal note on ch. 8. 12.

whether the Son of man will find that faith on earth that He seeks. In view of the multitude of the human race, who, as in the days of Noah and of Lot, live on in their carelessness, and who will be surprised by the judgment and be given over to their doom, this question answers itself to the effect that in the world on the whole, He will find as little faith as He did in Israel at His first coming. Through this return to xvii. 25, the fact that this parable belongs to the address concerning His return is proven. But it does not depend only upon prayer in general but also upon the state of heart in which the prayer is uttered, to determine if it is of the right kind. Under the influence of this thought, Luke here added a second parable, which, according to his special source, Jesus on one occasion spoke to those, who put their confidence in themselves believing that they were just, and 9 despised the others. It is certain that the Pharisees are here meant; but they are not mentioned as such, because 10 in the parable of the Pharisee and the publican, He desires to picture the former as a type of a man whose prayer is not of the right kind. He does not dare to pronounce his prayer aloud, but in his heart he feels only gratitude to 11 God, that he is not like other gross sinners, and not, as he adds with a scornful look at his fellow petitioner, as this publican. In self-righteous pride he furnishes the 12 Lord with a list of his pious exercises, his regular fast-

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give tithes of all that I get. (13) But the ¹ publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ² be thou merciful to me ³ a sinner. (14) I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

¹ See marginal note on ch. 8.12. ² Or, be thou propitiated. ³ Or, the sinner.

ings, as also his conscientious tithing of all his goods. But the publican stood from afar. In the consciousness of his unworthiness he does not even venture to go
18 among the others praying there. In the consciousness of his heavy transgressions, he does not venture to lift his eyes to heaven, but with downcast eyes, and as a token of his deep contrition of repentance, he strikes
14 his breast and asks for mercy on him, a sinner. After Jesus had drawn this picture, He explains that the latter went out of the temple and into his house justified rather than the other. For it is not proud self-righteousness that attains the grace of God, but contrite humility. Luke has again applied to this case the passage xiv. 11, and it certainly is self-exalting pride which is humiliated by the fact that it does not attain what it is the purpose of every one who prays to secure, namely, the grace of God, but only self-abasing humility can do this. But the parable, as interpreted by Jesus as is also the case with the preceding, has still a deeper meaning than this general application would lead us to suspect. With this has been completed all that Luke could describe, on the basis of his peculiar source of information as well as of that common to him and the first Evangelist, concerning the extra-Galilean activity of Jesus, when the goal of His journeyings was Jerusalem. He brings now only that which he found in Mark concerning this period.

(15) And they were bringing unto him also their babes, that he should touch them : but when the disciples saw it, they rebuked them. (16) But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for ¹ to such belongeth the kingdom of God. (17) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

(18) And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? (19) And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. (20) Thou knowest the commandments, ² Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. (21) And he said, All these things have I observed from my youth up. (22) And when Jesus heard it, he said unto him, One thing thou lackest yet : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me. (23) But when he heard these things, he became exceeding

¹ Or, *of such is*.

² Ex. xx. 12-16 ; Dt. v. 16-20.

Luke begins with the narrative of the blessing 15 of the children (Mark x. 13), whom he expressly states to have been children of the most tender age, in order to explain why the disciples tried to 16 prevent the needless disturbing of Jesus. Jesus not 17 only forbids this in the words of Mark x. 14, 15, but He even calls the children to Him. With this Luke at once connects the question of the rich man (Mark x. 17), whom he considers as a man in the higher ranks of society, and states the answer exactly as in Mark x. 18- 18 19, only that after the manner found in Rom. xiii. 9, 20 in the order of the commandments, the seventh is placed before the sixth. As among these at the end a positive commandment is mentioned, he states, as is done in Matt. 21 xix. 20, that the rich man gives the assurance, that he 22 has kept all these commandments, upon which then the test recorded in Matt. x. 21 is made by Jesus. On the other hand, the rich man is here not described as going away, but is only saddened on account of his wealth, 23

sorrowful; for he was very rich. (24) And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! (25) For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. (26) And they that heard it said, Then who can be saved? (27) But he said, The things which are impossible with men are possible with God. (28) And Peter said, Lo, we have left our own, and followed thee. (29) And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, (30) who shall not receive manifold more in this time, and in the ² world to come eternal life.

(31) And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. (32) For he shall be ³ delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and

¹ Or, *our own homes*. See Jn. 19. 27.

² Or, *age*.

³ Or, *betrayed*.

25 in view of which Jesus pronounces the statement of Mark x. 23, and at once gives the reason for this as in Mark x. 25. In this case it is all the hearers who express
 26 the doubt given in Mark x. 27, and are by Jesus in
 27 general referred to the fact, that what is impossible with man is still possible with God. More strongly than this is done in Mark x. 28, Peter emphasizes the fact
 28 here, that the disciples have given up their private prop-
 29 erty; and among the things that others have given up on account of the kingdom of God, the wife, too, is expressly mentioned, which is not found in Mark x. 29,
 30 because for this there is no equal return in this world. For here this return is not described as in Mark x. 30, but it is only said, as in Matt. xix. 29, that it is to be fourfold. As in Luke we have already heard in ix. 31, that Jesus was on His way to Jerusalem, He is in a condition to announce to the Twelve at once, that now the going
 31 up to Jerusalem was beginning, in which everything
 32 would be realized in the Son of man that the prophets

spit upon : (33) and they shall scourge and kill him : and the third day he shall rise again. (34) And they understood none of these things ; and this saying was hid from them, and they perceived not the things that were said.

(35) And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging : (36) and hearing a multitude going by, he inquired what this meant. (37) And they told him, that Jesus of Nazareth passeth by. (38) And he cried, saying, Jesus, thou son of David, have mercy on me. (39) And they that went before rebuked him, that he should hold his peace : but he cried out the more a great deal, Thou son of David, have mercy on me. (40) And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, (41) What wilt thou that I should do unto thee ? And he said, Lord, that I may

had written, as this in the main features is described 33 in Mark x. 33, 34. However at this place it is more emphatically stated than in ix. 49, how perfectly, according to the counsel of God, this word, hidden to them, passed by the disciples.

This narrative of Luke takes us to the last station on the way to Jerusalem. He, however, places the healing 35 of the blind man at Jericho (Mark. x. 46-52) at the entrance into the city, because he knew also of a different narrative from tradition, which took place when Jesus entered the city accompanied by a great multitude. 36 More extensively than this is it done by Mark. x. 46-4, 38 he describes how the blind man, who was sitting at the wayside begging, heard the noise of the passing crowds ; and when he hears that Jesus is going by, he 39 appeals to Him as the Son of David to have compassion 40 on him. In this case, too, those passing by try to stop him and to make him keep silent, until Jesus causes him to be brought to Him, and, as it is stated in Mark x. 51, asks what he wants. In this case Jesus at once fulfils his wish and the healed man follows Him, glori- 41

receive my sight. (42) And Jesus said unto him, Receive thy sight : thy faith hath ¹ made thee whole. (43) And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

XIX And he entered and was passing through Jericho.

(2) And behold, a man called by name Zacchæus ; and he was a chief publican, and he was rich. (3) And he sought to see Jesus who he was ; and could not for the crowd, because he was little of stature. (4) And he ran on before, and climbed up into a sycomore tree to see him : for he was to pass that way. (5) And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down ; for to-day I must abide at thy house. (6) And he made haste, and came down, and received him joyfully. (7) And when they saw it, they all murmured, saying, He is gone in to lodge

¹ Or, saved thee.

43 fying God, while the whole multitude gives God the honor for this. At this place, while Jesus is passing through the city, the episode of Zacchæus takes place, which is narrated from the source of information peculiar to Luke.

1 Zacchæus was a chief among the publicans, who was
 2 entrusted by the persons to whom the taxes had
 been farmed out, with the oversight of the common tax
 collectors, and in this way had become a wealthy man.
 This is emphasized, because he, notwithstanding this,
 was not ashamed, as he was anxious to see Jesus per-
 sonally and was of small stature, and the crowds af-
 forded him but meagre chances to gratify his wish,
 to run ahead and climb upon a sycamore tree to
 see Jesus as He passed. Naturally, when Jesus saw
 him and invited Himself to become his guest, he
 5 received Him with great joy ; but in this case, too, it
 7 caused great offense, that Jesus took lodging with a
 man of such evil report, who had evidently secured his
 wealth through frauds in his official capacity. But
 before the word is told which Jesus spoke on this oc-

with a man that is a sinner. (8) And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. (9) And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. (10) For the Son of man came to seek and to save that which was lost.

(11) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they

casion, it is reported, that this condescension on the part 8 of Jesus brought about a change in the heart of the man, which he proved by promising that he would give half of his possessions to the poor, and if he had secured anything by oppression, he would return it fourfold. 9 For now it can be understood how Jesus could say, 10 that with His entrance into this house, salvation had been bestowed upon it from that destruction to which it and all others on account of their sins are the victims. But the salvation that He had come to bring certainly also was to be given to him, as he too was a son of Abraham, for whom the redemption of the Messianic era was without a doubt intended.

According to Luke, Jesus continued to speak to those 11 who had heard His last words concerning His final mission, and addresses to them a parable, which he considers to have been spoken at this time and place, because he is convinced that it refers to this, that it was expected, that in connection with the next public appearance of Jesus in Jerusalem the final struggle would ensue with His enemies, and that immediately after this the expected kingdom of God would appear from heaven in its consummation. The parable is, without a doubt, as to its fundamental idea the same as that of the entrusted talents (Matt. xxv. 14-30); but by Luke, on the basis of his special source, it has been put into an

supposed that the kingdom of God was immediately to appear.
 (12) He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return.
 (13) And he called ten ¹servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come.
 (14) But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. (15)

¹ Gr. *bondservant*.

² *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15. 8.

altogether different form, although its foundation can still be readily traced. The beginning is a transparent
 12 allegory. As during those times the Herodian princes so often journeyed to Rome, in order there to receive the right of governing as kings their provinces, in this way a similar case is presupposed, in order to show that Jesus must first ascend to heaven, in order to receive there His royal supremacy, and then to return for the
 18 purpose of establishing His kingdom, which accordingly cannot yet put in its appearance. And now the servants that He already has are the disciples, the fidelity of whom He proposes to test during His absence. Here too is described, what is done in Matt. xxv. 14-15, that money is entrusted to them, with which they are to engage in some profitable enterprise; but in this case it is not three servants, but ten, i. e. all the disciples, and He does not give them different sums, but to each a
 14 silver mina (=80 dollars), as their fidelity in small things is to be tested. But distinct from these are His fellow-citizens, who, as was once the case when Archelaus was made king, sent a delegation after him in order to protest against this appointment. Here again the allegory is perfectly transparent in its reference to Jesus, whose exaltation to the throne of heavenly supremacy the Jews will not accept. Then the
 15 parable enters entirely into the channel of Matt. xxv. 19, according to which the master, when he returns, first

And it came to pass, when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. (16) And the first came before him, saying, Lord, thy pound hath made ten pounds more. (17) And he said unto him, Well done, thou good ¹servant: because thou wast found faithful in a very little, have thou authority over ten cities. (18) And the second came, saying, Thy pound, Lord, hath made five pounds. (19) And he said unto him also, Be thou also over five cities. (20) And ²another came, saying, Lord, behold, *here is thy pound*, which I kept laid up in a napkin: (21) for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. (22) He saith unto him, Out of thine own mouth will I judge thee, thou wicked ¹servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; (23) then wherefore gavest thou not my money into the bank, and ³I at my

¹ Gr. *bondservant*.

² Gr. *the other*.

³ Or, *I should have gone and inquired*.

demands an accounting as to how the servants have made use of the money that has been entrusted to them. In this case, as it was in the original parable, it is only three servants who report on their work, and each of whom, according to his ability (cf. Matt. xxv. 14) has achieved a different result. The one has acquired ten 16 mina, the other five, and the master, who has in the 19 meanwhile been made king, entrusts them with the 20 government of ten cities in the one case and five in the 21 other. But matters were entirely different in the case of the third, who had deposited his mina in a napkin, and now returns it to the master pretending that he had, out of fear of the master, not ventured to undertake anything with it. Here we hear most clearly yet the echo of the excuse of the servant in Matt. xxv. 24, 25. This, too, recalls Matt. xxv. 25, 26, that, as the master 22 here expressly declares, he proves to him from his own 23 words, that his excuse was without reason. Entirely

coming should have required it with interest? (24) And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. (25) And they said unto him, Lord, he hath ten pounds. (26) I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. (27) But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

(28) And when he had thus spoken, he went on before, going up to Jerusalem.

(29) And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, (30) saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. (31)

24 in agreement with Matt. xxv. 28, is the statement that
 26 the mina was taken from him, and was given to him who had ten, only that in this case the servants of the new king are to attend to this, and only after surprise has been expressed that he who had ten minas shall also receive this one, the explanatory statement of Matt. xxv. 29 follows. In conclusion, the development of the allegory begun in vs. 12, 14 appears in a very natural form, according to which the enemies, who refused to
 27 accept his rule as king, were destroyed by a terrible judgment of punishment before his eyes, in accordance with the predictions made by Jesus to the people if they remained in their unbelief. With this parable the second part of this gospel closes, and is followed by the third, which reports the activity of Jesus in Jerusalem to His end.

28 After these words, which already indicate plainly enough what Jesus was to expect in Jerusalem, He proceeded on His way, in order to continue the ascent to
 29 Jerusalem, which was begun in xviii. 81. The prepara-
 31 tions for the entrance are described by Luke exactly in

And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. (32) And they that were sent went away, and found even as he had said unto them. (33) And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? (34) And they said, The Lord hath need of him. (35) And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. (36) And as he went, they spread their garments in the way. (37) And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the ¹mighty works which they had seen; (38) saying, Blessed is the King that cometh in the name of the

¹ Gr. *powers*.

accordance with Mark xi. 1-8, the two disciples being sent out with the same instructions into the city. On the other hand it is here only briefly stated, that those 82 sent found things exactly as He had said, namely a colt 84 tied, which had never yet been used. But still more completely than this is done by Mark, is it described, that, as Jesus had told them before, it was the owner of the animal and his family, who spoke to the disciples in reference to the unloosening of the animal and had to 85 be contented with the explanation that it was needed for 86 the purposes of the Lord. Then, as was reported in Mark xi. 7, 8, they took the colt to Jesus, covered it with their garments which they, too, after Jesus had taken 87 His seat on the animal, spread out on the way for Him. But as soon as the entrance itself is made an altogether different account begins, taken from the special source of Luke. Jesus has crossed the saddle between the Mount of Olives and the Mount of Offense and is approaching the descent of the former. Then it was that the whole mass of His disciples, i. e. all His Galilean adherents, who accompanied Him, break out in loud cries of joy, glorifying God on account of all the wonderful 88 deeds, which they had seen Jesus perform. The festival

Lord: peace in heaven, and glory in the highest. (39) And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. (40) And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

(41) And when he drew nigh, he saw the city and wept over it, (42) saying, ¹ If thou hadst known in ² this day, even thou,

¹ Or, *O that thou hadst known.*

² Some ancient authorities read *this thy day.*

cry of Ps. cxviii. 26 is especially applied to the Messianic King, and the Hosannahs are interpreted of the salvation, which in heaven has been prepared by Him for the people and which has been glorified by the angels in
89 the highest. Thereupon several of the Pharisees, who happened to be present in the multitude of the Jerusalemites that are with indifference looking on, demand
40 that Jesus put an end to this revolutionary cry of His disciples, as He was nothing but a public teacher. He, however, refers them to the fact, that if the populace keep silent and does not join in the cry of His followers, which is only too certain to happen, since Jerusalem refuses to acknowledge its King (cf. xiv. 27), then the impossible must take place, and the stones would lift up their voices (Hab. ii. 11), so that the Messiah would meet with the reception that must surely not fail Him. Therefore His adherents are doing this in their
41 place and must not be hindered. In viewing the city, however, which through its unresponsive silence is preparing its own fate, Jesus begins to weep on its account. But if the city, as His adherents do, would on the present
42 day, in which their Messianic King is entering His capital city, have known what was necessary for its salvation—Jesus is not able to express what would have happened in this case; for this will not take place under any circumstances, because by divine Providence, i. e. by the judgment of hardening, their eyes have been closed. For He already sees before Him with His prophetic eyes

the things which belong unto ¹peace! but now they are hid from thine eyes. (43) For the days shall come upon thee, when thine enemies shall cast up a ²bank about thee, and compass thee round, and keep thee in on every side, (44) and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

(45) And he entered into the temple, and began to cast out them that sold, (46) saying unto them, It is written, ³And my house shall be a house of prayer: but ⁴ye have made it a den of robbers.

(47) And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the

¹ Some ancient authorities read *thy peace*.
² Is. lvi. 7.

³ Gr. *palisade*.
⁴ Jer. vii. 11.

the days on which the final judgment of God is to be 48
hurled against the prophet-slaying city (cf. xiii. 34;
xix. 27). Their enemies will encamp around about the
city, and build their palisades; their armies will sur-
round it, and hem it in on all sides; they will make the
city even with the ground, and will crush its inhabitants
to the ground. Then their complete destruction will en-
sue, in which not one stone will remain upon another, be-
cause they have not recognized the time of the gracious
visitation of God for them, when God came in His Mes-
siah to bring them redemption. In this way this third
part of the gospel, too, begins with a vision of the fruit-
lessness of Jesus' activity in Jerusalem. The cleansing 45
of the temple is only briefly reported, in which, in 46
harmony with John ii. 15, only the traders are driven
out, but with the terrible prophetic words of Matt. xi.
17, which are expressly called and cited as passages
from the sacred Scriptures. Jesus had to begin with this
task, as He had selected the temple, that was desecrated
by them, to be the place of His teaching activity, which
He began to carry on daily in it. In vain the leaders of 47
the people, among whom at this place, in addition to the
high priests and the Scribes, also the principal men of

people sought to destroy him : (48) and they could not find what they might do ; for the people all hung upon him, listening.

XX And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the ¹ gospel, there came upon him the chief priests and the scribes with the elders ; (2) and they spake, saying unto him, Tell us : By what authority doest thou these things ? or who is he that gave thee this authority ? (8) And he answered and said unto them, I also will ask you a ² question ; and tell me : (4) The baptism of John, was it from heaven, or from men ? (5) And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why did ye not believe him ? (6) But if we shall say, From men ; all the people will stone us : for

¹ Or, *good tidings* ; comp. ch. 8. 18.

² Gr. *word*.

the city, who otherwise are called the elders, are mentioned, try to destroy Him. For they found no way to do Him any harm, as the entire populace clung to Him when they heard Him. Evidently Luke considers this a consequence of the terrible threats of vs. 42 sqq. which of course presupposes, that this hearing, too, had been without real results. In this way begins the narrative of His activity in Jerusalem.

- 1 On one of these days of Jesus' teaching in the temple it
- 2 of course occurred that the question as to His authority (Mark. xi. 27-33) was brought up, which Luke refers exclusively to this public activity of His, as the purpose of which he regards the joyful message of the kingdom of God. He designates the counter question of Jesus merely as an answer to the first, without connecting
- 3 His reply with theirs. To their urgent "Tell us," He replies with a "Tell ye." In a simpler way than in Mark xi. 31-32, the leaders deliberate on the two possibilities
- 4 of the answer, and accordingly can say in the second
- 5 reply, that the people would stone them, if they would deny the divine mission of the Baptist, of whose prophetic authority they were firmly convinced. They, accord-
- 6

they are persuaded that John was a prophet. (7) And they answered, that they knew not whence it was. (8) And Jesus said unto them, Neither tell I you by what authority I do these things.

(9) And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. (10) And at the season he sent unto the husbandmen a ¹servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. (11) And he sent yet another ¹servant: and him also they beat, and handled him shamefully, and sent him away empty. (12) And he sent yet a third: and him also they wounded, and cast him forth. (13) And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him. (14) But when the husbandmen saw him, they reasoned one with another, saying, this is the heir; let us kill him, that the inheritance may be ours. (15) And they cast him forth out

¹ Gr. *bondservant*.

ingly, pretend that they cannot answer the question. 7
 Jesus refuses them, too, an answer to their question (cf. 8
 Mark xi. 33.) The parable concerning the vineyard that 9
 now follows, Luke expressly declares to have been
 spoken to the people, whom Jesus was instructing. In 10
 His case, too, as in Mark. xii. 1-2, the vineyard has been 12
 hired out for a part of the fruit; but the rebellious charac-
 ter of the vineyardmen is illustrated in the case of the
 three servants, of whom one is maltreated, the second
 maltreated and insulted, and both are sent away without
 attaining their object, while the third is thrown out 18
 covered with wounds. Exactly as in Mark. xii. 6-7,
 the master decides to send his son; but instead of fear-
 ing him, as he had hoped, the vineyardmen convince
 themselves, that by slaying him they can obtain pos-
 session of the vineyard themselves, only that in this
 case they before had already thrown him out of the
 vineyard, in order thereby to deny him all legal rights to
 it. In this case Jesus Himself answers the question as

of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? (16) He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ¹God forbid. (17) But he looked upon them, and said, What then is this that is written,

² The stone which the builders rejected,

The same was made the head of the corner?

(18) Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

(19) And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. (20) And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his

¹ Gr. *Be it not so.*

² Ps. cxviii. 22.

to what the master will do to these men, exactly as
 16 this is done in Mark xii. 9. However Luke describes
 17 that the people who have heard this parable, are filled
 with indignation at this wickedness, and Jesus looks
 at them searchingly, and asks what other meaning Ps.
 cxviii. 22 could have in its prophecy concerning the re-
 18 jection of the corner stone by the builders except to refer
 to what was being done now, and He threatens them
 with the passage Matt. xxi. 44. According to Luke, this
 parable incensed the Pharisees, who were the first to
 19 understand its application as also the passage cited in v.
 17, and also the high priests, to such an extent that
 they wanted to arrest Jesus at once, something which
 they, however, for the best of reasons, found in Mark. xii.
 12, did not do. On the other hand, it is here emphasized
 that what they could not do openly they tried to ac-
 accomplish through trickery. For this reason those who,
 according to Mark. xii., came to Jesus with the tribute
 20 question, are described as persons who hypocritically rep-
 resented themselves as being just, and for this reason

speech, so as to deliver him up to the ¹rule and to the authority of the governor. (21) And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of *any*, but of a truth teachest the way of God: (22) Is it lawful for us to give tribute unto Cæsar, or not? (23) But he perceived their craftiness, and said unto them, (24) Show me a ²denarius. Whose image and superscription hath it? And they said, Cæsar's. (25) And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. (26) And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

(27) And there came to him certain of the Sadducees, they

¹ Or, *ruling power*.

² See marginal note on ch. 7. 41.

put this question as a matter of conscience, whereas they were in reality watchers, who tried to induce Him to say something by which they could entrap Him. In this case they would not seem to be the enemies of Jesus, but those who by their duties as citizens were compelled to deliver over to the governor a man who had publicly declared Himself against the payment of taxes. 21 For it was to elicit this declaration that this question, 22 introduced with such an open recognition of His love of the truth, was put, the point of it being how they 23 were in conscience bound to act in this matter (Mark xii. 14). In this case, too, Jesus who understands their trickery, asks them to show Him a denar, and asks 24 whose portrait and superscription are found on it, and 25 then gives the answer found in Mark xii. 17, emphasizing, as in Matt. xxii. 21, more sharply, that in giving this coin with the image of the emperor upon it, they were only restoring to the latter what was his. Luke expressly states that the plot had failed, as the whole people could not but see, that they could do nothing to Him, and that the amazement at His answer compelled His opponents from now on to be kept silent.

As is done by Mark, (xii. 18-27) Luke connects at once 27

that say that there is no resurrection ; (28) and they asked him saying, Teacher, ¹Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. (29) There were therefore seven brethren : and the first took a wife, and died childless ; (30) and the second : (31) and the third took her ; and likewise the seven also left no children, and died. (32) Afterward the woman also died. (33) In the resurrection therefore whose wife of them shall she be ? for the seven had her to wife. (34) And Jesus said unto them, The sons of this ²world marry, and are given in marriage : (35) but they that are accounted worthy to attain to that ²world, and the resurrection from the dead, neither marry, nor are given in marriage : (36) for neither can they die any more :

¹ Dt. xxv. 5.

² Or, *age*.

with the preceding the question of the Sadducees. Those who put the question are described as men who, in opposition to the predominating doctrine, do not believe in a resurrection. Exactly as is done in Mark, 28 they base their question on the Mosaic law, in order to show, in an imaginary case, what difficulties attach themselves to the doctrine of the resurrection, as seven 29 different men had been the legal husbands of one woman, and all have accordingly the same right to claim her after the resurrection. But instead of doing, as in the case in Mark xii. 24, and pointing to the doubly false presuppositions in the question, Luke here enters into fuller details of the discussion of Jesus, showing 34 that after the resurrection there would be no marriages 35 (Mark. xii. 25). This answer is based on the contrast between the present world, whose sons i. e. inhabitants, marry and give in marriage, and the world beyond, the participation in which only those are deemed worthy of, who are awakened to eternal life, and in which the conditions of the former no longer prevail. For only 36 a mortal race has need of self-propagation, and therefore, too, of marriage, which has this as its purpose. But

for they are equal unto the angels ; and are sons of God, being sons of the resurrection. (37) But that the dead are raised, even Moses showed, in ¹ *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. (38) Now he is not the God of the dead, but of the living : for all live unto him. (39) And certain of the scribes answering said, Teacher, thou hast well said. (40) For they durst not any more ask him any question.

(41) And he said unto them, How say they that the Christ is David's son ? (42) For David himself saith in the book of Psalms,

2 The Lord said unto my Lord,
Sit thou on my right hand,
(43) Till I make thine enemies the footstool of thy feet.
(44) David therefore calleth him Lord, and how is he his son ?

¹ Ex. iii. 6.

² Ps. cx. 1.

the life beyond is like that of the angels, where all dying is out of the question, and is a life of the perfect sons of God, who will partake of the imperishable glory of the Father through the resurrection, as Jesus is to partake of this. But the positive proof for the resur- 87 rection is given as in Mark xii. 26, 27, and is taken from 88 Ex. iii. 6, in which Luke finds a still stronger proof for the resurrection of the dead, in so far as in God, who calls Himself the God of the Patriarchs, all are alive, since a personal relation to the living God without life 89 is unthinkable. From the fact that even some of the Scribes expressly declare that this answer was to the point, Luke concludes that henceforth they did not dare to put any further questions to Him, as in vs. 21, 27, because they were compelled to recognize His superior wisdom. Notwithstanding this, Jesus shows how helpless men of their stripe are in view of the question, 41 how the Messiah could be the son of David since David 44 himself, in Ps. cx. 1, calls Him his Lord. The form in which the words are given shows that Luke, like Matthew, had in mind the controversy, whether the Jesus

(45) And in the hearing of all the people he said unto his disciples, (46) Beware of the scribes, who desire to walk in long robes, and love salutations in the market-places, and chief seats in the synagogues, and chief places at feasts; (47) who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

XXI And he looked up, ¹and saw the rich men that were casting their gifts into the treasury. (2) And he saw a certain poor widow casting in thither two mites. (3) And he said, Of a truth I say unto you, This poor widow cast in more than they all: (4) for all these did of their superfluity cast it unto the gifts; but she of her want did cast in all the living that she had.

(5) And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, (6) As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. (7) And they asked him, saying, Teacher, when therefore shall these things be? and what shall

¹ Or, and saw them that . . . treasury, and they were rich.

who came from the family of David was the son of God, i. e. is the Messiah. We became acquainted with the original purpose of the question from Mark. xii. 85 sqq. There too, as is the case here, is found connected with it, the warning against the Pharisees, spoken publicly
 45 in the ears of all the people, as is expressly stated here, and addressed to the disciples, because the Pharisees, on account of their egotism and their greed for honor, very often abuse these for the purpose of robbing the widows of their goods and possessions (Mark. xii. 88 sqq.). Then, too, the story of the widow's mite (Mark xii. 41-44) is added without any essential difference.

1 Luke does not refer to the special occasion, which, according to Mark xiii. 1-4, led to the address concerning
 5 His return. He is content to state that on one occasion when His attention was drawn to the magnificent stones and votive offerings with which the temple was decorated, Jesus predicted its destruction, and that then

be the sign when these things are about to come to pass? (8) And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. (9) And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

(10) Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; (11) and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.

they asked concerning the signs that would precede this event. The address here, too, as in Mark viii. 5 sqq., 8 begins with the warning that they are not to permit themselves to be misled by those who claim that they are the Messiah and predict the near approach of the time that will bring the final consummation. As they are not to follow such men as disciples, they are also not to be frightened by them when they report of wars 9 and rumors of wars. Such things would certainly come, but they are not yet indications that the end is at hand. Luke refers expressly to the fact that Jesus, as is seen in the oldest tradition (Matt. xxiv. 7), had 10 mentioned as such signs great wars among races and 11 kingdoms, earthquakes that would shake the whole earth, as also plagues and famines of a more local nature. But He emphasizes in this connection that these are not to be understood as calamities, such as can occur everywhere, but as those which will put in their appearance in connection with terrors and great signs in the heavens, which immediately precede the end. But Luke states expressly that the persecution of the disciples, predicted in Mark xiii. 11-12, is not to be regarded as a further sign of the approaching end, as this had already set in during his lifetime before those signs mentioned by Jesus. Indeed Luke seems, in accordance with his special source of information, to

(12) But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, ¹ bringing you before kings and governors for my name's sake. (13) It shall turn out unto you for a testimony. (14) Settle it therefore in your hearts, not to meditate beforehand how to answer: (15) for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. (16) But ye shall be ² delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you ³ shall they cause to be put to death. (17) And ye shall be hated of all men for my name's sake. (18) And not a hair of your head shall perish. (19) In your ⁴ patience ye shall win your ⁵ souls.

(20) But when ye see Jerusalem compassed with armies, then

¹ Gr. you being brought.

² Or, betrayed.

³ Or, shall they put to death.

⁴ Or, steadfastness.

⁵ Or, lives.

12 have had this prediction in a form, in which already
 13 the experience of the oldest congregations was re-
 flected. There it had been made prominent that these
 persecutions would only give their exalted Master an
 opportunity to give testimony for them through the
 security that He would afford them before the
 14 courts. They are therefore to take this to heart, that
 15 it is not their business to provide for this defense,
 since He Himself would put upon their lips the neces-
 16 sary wisdom which would be able to overcome all
 17 their adversaries. With this Luke unites in a freer
 18 form the prediction of Mark xiii. 12, 13, and interprets
 19 the promises given in his tradition concerning the vic-
 torious results of their defense spiritually, by stating
 that their true life would not suffer thereby, but that
 on account of their patience they will win their souls,
 and therewith also their true life (cf. xvii. 83).

20 But of the address concerning His return, Luke
 also possessed a peculiar tradition, in which the pre-
 diction of Matt. xxiv. 15 is already interpreted as re-
 ferring to the siege of Jerusalem by the armies of the
 Gentiles, and, altogether in the sense of this, is re-

know that her desolation is at hand. (21) Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. (22) For these are days of vengeance, that all things which are written may be fulfilled. (23) Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the ¹land, and wrath unto this people. (24) And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

¹ Or, earth.

garded as a sign of the impending destruction of the 21 city. Therefore those who are yet to be saved are to 22 flee with all speed, and those who are without on the fields are not to return to the city, because the days have come when these prophecies of destruction are to be fulfilled, which at different times are spoken by the prophets against Jerusalem. As Luke with this exhortation to flee from Jerusalem had united, from the oldest tradition, the admonition to flee from Judæa (cf. Matt. xxiv. 16), so, too, he added, from Matt. 28 xxiv. 19, the woe concerning those who are pregnant and give suck; while in his special source, that which is said of the days of reward is given in direct connection, with this, as the reason for this, the great distress that would come over the whole Holy Land, as a judgment of divine wrath over the people that inhabit it. 24 But in this source there now followed the prediction of that which should befall the people with the destruction of Jerusalem. Some will then be destroyed by the sword; others will be led away as captives to the different nations who at that time constituted the Roman Empire. But the main thing was, that now the sacred city itself, having come into the power of a heathen government, would be trodden down by the unholy feet of the conquerors, and would remain so. But God

(25) And there shall be signs in sun and moon and stars ; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows ; (26) men ¹fainting for fear, and for expectation of the things which are coming on ²the world : for the powers of the heavens shall be shaken. (27) And then shall they see the Son of man coming in a cloud with

¹ Or, *expiring*.

² Gr. *the uninhabited earth*.

cannot for all times deliver over His people and this capital city into the hands of the heathen. These, indeed, have been selected to carry out His judgment of wrath over the city ; but their time too, has been exactly limited by the counsel of God, and their supremacy can last only until the measure of their time has been made full.

Only when this era of the Gentiles has elapsed can 25 those signs of the heavens, mentioned in xxi. 11, put in their appearance, which will immediately precede the end, and will be visible in all the different luminaries of the heavens. But with these will come upon the earth the terrors that are connected with them, and which naturally can be described only in accordance with the impression which they make upon men. But then it is said that the heathen, who so far have been carrying out the judgment of God upon Israel, are themselves seized with terror, and it is clear that now the judgment is to be inflicted upon them. But their terror comes from the fact that they do not know what the roaring of the seas which they hear, nor the noise of the waves signifies. The truth is that a new deluge is coming, which, as was the case in the days of Noah (cf. xvii. 26, 27), will drown the earth. The end of the world is at hand, which will destroy them all. It is not surprising that, at the mere approach of these 26 terrors, there are people who die for fear and anxious 27 expectation of the things that are coming over the face of the earth. Luke mentions especially, as was

power and great glory. (28) But when these things begin to come to pass, look up, and lift up your heads ; because your redemption draweth nigh.

(29) And he spake to them a parable : Behold the fig tree, and all the trees : (30) when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. (31) Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. (32) Verily I say unto you, This generation shall not pass away, till all things be accomplished. (33) Heaven and earth shall pass away : but my words shall not pass away.

(34) But take heed to yourselves, lest haply your hearts be

done already in Matt. xxiv. 29, 30, that before the coming of the Son of man the power of the heavens shall be shaken. But in the address, which was contained 28 in his special source, things have not yet come to this ; for it is expressly stated that when these things begin to happen the disciples to whom this discourse is addressed, and who are bowed down by the terrors that overcome them (cf. xxi. 12-19), are to rise up again and lift up their heads heavenwards, because their returning Lord, above everything else, is bringing them deliver- 29
ance from their oppressors. From the parable of 31
Matt. xxiv. 32-33, we learn that as with the fig-tree, and other trees, when new shoots appear, we see that summer is at hand, so surely too we can detect from the signs just mentioned that the kingdom of God is coming, in which this deliverance is bestowed. Then, too, the 32
assurance that all these things are yet to put in their 33
appearance in the present generation is literally taken from the oldest tradition, as in Matt. xxiv. 34-35. 34
But now follows an entirely unique admonition to the disciples, so that, as is the case with worldly people, their hearts should not be loaded down by carnal pleasure or by the cares for earthly things, which would make them incapable of being watchful for the

overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: (85) for so shall it come upon all them that dwell on the face of all the earth. (86) But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

(87) And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. (88) And all the people came early in the morning to him in the temple, to hear him.

coming of the Lord and being ready to receive Him. For if they do not heed this admonition, the day of His
35 return will come over them unexpectedly, as a snare that is suddenly thrown over the head of an unsuspecting
36 bird. For this day will surely come, and will come at once for all who live upon the face of the earth; therefore they must watch, i. e., be ready with a clear mind and an unburdened heart for the return of the Lord. But this can be done only amid constant prayers, so that they will receive from above strength to escape from those terrors in which the entire unbelieving and godless world will be destroyed, and then to stand in the presence of the returning Son of man as those who are in the condition in which He expects to find them. Then they will belong to those chosen ones who, according to Matt. xxiv. 31, are to be gathered around Him in His heavenly kingdom. But as this address concerning His return, according to xxi. 5, still belongs to the temple teaching of Jesus, as this is
37 described in chapter xx., Luke returns to the description of the latter in xix. 47. But he does this at this place in order to add to it the statement that during the night He went out of the city and remained with
38 His friends in Bethany, on the Mount of Olives. But on every occasion the entire people assembled them-

XXII Now the feast of unleavened bread drew nigh, which is called the Passover. (2) And the chief priests and the scribes sought how they might put him to death ; for they feared the people.

(3) And Satan entered into Judas who was called Iscariot, being of the number of the twelve. (4) And he went away, and communed with the chief priests and captains, how he might ¹ deliver him unto them. (5) And they were glad, and

Or, betray

selves early in the morning in the temple in order to hear Him, as Jesus continued His public meetings during the festival week.

Luke turns our attention to the time when the Pass- 1
over was near, which, because of the unleavened bread
which had to be eaten during this period, is called the
feast of unleavened bread. That the heads of the peo-
ple were plotting to destroy Jesus we know from xix.
47 ; as also that the fear of the people, who still clung 2
to Him, interfered seriously with the consummation of
this plan, and from xx. 19 why they were in the mean-
while searching for ways and means to attain their 8
object. Now comes an unexpected ally, Satan himself,
who in the desert had tempted Jesus to become unfaith-
ful to God by offering Him the supremacy of the world,
and tries, as indicated already in iv. 18, to do this by
preparing for Him the greatest sorrow on His way to
fulfil the mission assigned Him by God. Accordingly
he entered into the heart of Judas, although the latter
was one of the Twelve, and suggested to him the dia-
bolical plot of betraying the Lord. Judas withdrew, 4
as we saw in Mark xiv. 10, from the circle of the dis-
ciples, and entered into negotiations with the high
priests and the prominent men of the temple watch,
whose duty it would be to make the arrest, concerning
the manner in which he was to deliver Jesus into their
hands. That they were only too glad to enter upon this 5

covenanted to give him money. (6) And he consented, and sought opportunity to ¹ deliver him unto them ² in the absence of the multitude.

(7) And the day of unleavened bread came, on which the passover must be sacrificed. (8) And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. (9) And they said unto him, Where wilt thou that we make ready? (10) And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. (11) And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? (12) And he will show you a large upper room furnished: there make ready. (13) And they went, and found as he had said unto them: and they made ready the passover.

¹ Or, *betray*.

² Or, *without tumult*.

plot and give him money, has been already reported in Mark xiv. 11. Accordingly he declares his willingness and seeks for a favorable opportunity to carry out his
6 project, without causing a public tumult, since we know how much the leaders of the hierarchy were forced to prevent public excitements among the people (cf. Mark xiv. 2). Then came the day of unleavened
7 bread, that is, the day preceding the festival, on which, according to the law, the paschal lamb was to be sacrificed; and accordingly, the time was urgent to prepare for the feast to be eaten on the evening of this
8 day. We hear in this connection that it was Peter and John, whom Jesus sent into the city to prepare this supper, and that by doing this He called forth the question of the disciples (Matt. xiv. 12) as to the place where it was to be prepared. The way, however, in which He directs them to find the place is reported exactly, as this is done in Mark xiv. 13, 16.

The incident of the Last Supper is reported by Luke in accordance with a tradition entirely unique to Him-

(14) And when the hour was come, he sat down, and the apostles with him. (15) And he said unto them, With desire I have desired to eat this passover with you before I suffer: (16) for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. (17) And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: (18) for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. (19) And he took ¹bread, and when he had given

¹ Or, a loaf.

self. He begins with special solemnity to narrate, that 14 when the hour of eating the Passover had come, Jesus 15 sat down with the apostles to the meal. Thereupon Jesus declares, that He had heartily desired yet to eat this 16 Passover before His passion began; for it would be His last. He would never eat such a meal here upon earth again. Only above in the perfected kingdom of God He would celebrate with them the festival of the consummation of salvation, just as here they are celebrating the memory of the deliverance of Israel from Egypt. Therefore He took the cup that was handed to 17 Him, uttered a prayer of thanksgiving over it, and asked the disciples to distribute it among themselves by drinking out of it. It is the cup of the Passover Supper to which Jesus had just ascribed the significance of the celebration of the prototypical redemption. For this reason the solemn invitation to divide the cup among themselves can only point to this, that they thereby are to participate in the redemption that is to be established by His impending passion. It is then the cup of the Lord's Supper, of which there is accordingly no need of further explanation, and of which Jesus Himself does not partake, for which He expressly gives the reason in this, that He 18 will, from this meal on, no longer drink any wine until the kingdom of God come. Here, as in 1 Cor. x. 16, the 19

he that doth serve. (27) For which is greater, he that ¹sitteth at meat, or he that serveth? is not he that ¹sitteth at meat? but I am in the midst of you as he that serveth. (28) But ye are they that have continued with me in my temptations; (29) and ²I appoint unto you a kingdom, even as my Father appointed unto me, (30) that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

¹ Gr. reclineth.

² Or, I appoint unto you, even as my Father appointed unto me a kingdom that ye may eat and drink etc.

27 ing to opinion greater than he who waits on the table. But Jesus, who was everywhere regarded as the teacher and the leader, as the greater one in talents and calling, has in their midst never done anything but to try to serve them with His word and with everything that would aid in their training and improvement, and it was for this purpose that He had organized the circle of the disciples. Thus He demands nothing of them, except that in which He had been an example to them. But the word of admonition is
 28 followed by a word of recognition. However much they still lacked understanding and moral maturity, they had nevertheless remained faithful in following Him in His trials; they had not through the calumnies and the plots that had been made against Him, been made unfaithful to Him. Therefore at the close of His
 29 career, He will bestow upon them nothing less than the royal authority such as God Himself has bestowed upon Him, because He knows, that by His death He will enter upon a sovereignty equal to God. They are not only, as was indirectly indicated by xii. 28, to sit with Him at table in His kingdom, but are really to exercise the functions of royalty, in a way in which this is always first shown, namely, in judging. For
 30 they who are called to preach salvation to Israel will then decide upon the final fate of every member of the

(81) Simon, Simon, behold, Satan ¹asked to have you, that he might sift you as wheat: (82) I made supplication for thee, that thy faith fail not; and do thou, when once thou

¹ Or, *obtained you by asking.*

people, as this will be determined by the acceptance or rejection of this word. That we have here the original connection of Matt. xix. 28, as found in the oldest traditions, is seen at once.

After having inserted the preceding, Luke again returns to the order of his special tradition, in which, as is seen by the absence of any connecting statement, the discussion of the disciples as to who among them would be capable of betraying the Lord, as also the following 81 conversation with Peter took place. Jesus turns to Simon, because it was customary to regard him as the leader of the company of the disciples, and according to Matt. xvi. correctly so, in order to tell them, that great temptations were threatening them all, in which the opportunity would be given to test them as to the possibility of their committing so grievous a sin. He describes this figuratively by stating that Satan, who is recognized as the cause of all temptation, will try to bring them to become unfaithful, by which alone it can be proven who are His real disciples, just as the wheat is shaken back and forth in a sieve in order to separate the kernels from the 82 chaff. If Satan would not succeed in the case of Peter, it would not be his merit; Jesus had prayed for him that his faith should not cease and did so for this purpose, that when, after this momentous occasion, which will fall to his lot as well as to the others, he has turned back again, he can strengthen his brethren, i.e. the other disciples. Without doubt this is the connection in which Jesus spoke the prophecy which Mark, following his usual custom, has connected with a similar one spoken on the way to Gethsemane (xiv. 29, 30). Peter had protested

hast turned again, establish thy brethren. (33) And he said unto him, Lord, with thee I am ready to go both to prison and to death. (34) And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

(35) And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. (36) And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; ¹and he that hath none, let him sell his cloak, and buy a sword.

¹ Or, and he that hath no sword, let him sell his cloak, and buy one.

33 against the imputation even of momentary unfaithful-
34 ness contained in the words of Jesus, by declaring him-
self ready with Jesus, if this should become necessary,
to go into prison or unto death. But then Jesus pre-
dicted to him, that even before the morning should
break, Peter would again and again deny Him.

Luke narrates another conversation of Jesus with His
disciples, which he doubtless took from the oldest tra-
dition in connection with this last meal, because it con-
tains a hint as to the source whence Jesus thinks that
such satanic temptation will come for His disciples.
Here we find confirmed what we might guess, namely,
35 that the address that accompanied the sending out of
disciples, ch. x., was spoken to the Twelve, since Jesus
here makes a reference to the admonition that He had
given them in x. 4, although He had on that occasion for-
bidden them to make any preparations; they had never
suffered any want, because the love of those to whom
they brought the message of redemption had always been
36 willing to supply them with what they needed. Now
things would entirely change in this regard, because in a
world that is hostile to them they can no longer count
on the ministration of love. Now they will need wallet
and pocket, because they will be compelled to provide for
themselves. But they were to expect even a time of con-
flict. As he who expects such will rather sell even the

(37) For I say unto you, that this which is written must be fulfilled in me, ¹ And he was reckoned with transgressors : for that which concerneth me hath ²fulfilment. (38) And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

(39) And he came out, and went, as his custom was; unto the mount of Olives ; and the disciples also followed him. (40) And when he was at the place, he said unto them, Pray

¹ Is. lili. 12.

² Gr. *end.*

most indispensable garment in order to buy for the money a sword, thus, too, they must prepare themselves spiritually for the time of struggle. Jesus bases this on 87 His own fate, which, in accordance with Is. iii. 12, is in store for Him, as His life is approaching its end, and hence the fulfilment of this prophecy is to take place at once. But the adherents of one who has been condemned as a criminal can expect only hard struggles in their work among the people. The disciples misunder- 88 stood these figurative expressions, which they took in their literal sense, and thought they could quiet His anxieties by stating that they at any rate had two swords. In view of such inability to understand Him, Jesus sadly closes the conversation. As two swords could not possibly suffice for the defense of twelve men they should have concluded from this fact, that He had only spoken figuratively.

In accordance with his special source of information Luke narrates the story of how Jesus was taken captive. In this case the place is not clearly designated ; it is 89 only stated, that it was the Mount of Olives, to which Jesus was accustomed to go in the night, and where He accordingly could easily be found by Judas. Here, too, 40 Jesus mentions at once the threatening satanic temptation of which, according to this tradition, He had spoken in connection with the Last Supper (cf. xxii. 31), and He accordingly admonishes the disciples to pray, so that

that ye enter not into temptation. (41) And he was parted from them about a stone's cast: and he kneeled down and prayed, (42) saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (43) ¹And there appeared unto him an angel from heaven, strengthening him. (44) And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. (45) And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, (46) and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

(47) While he yet spake, behold, a multitude, and he that

¹ Many ancient authorities omit ver. 43, 44.

they may not fall into such temptation (cf. Matt. vi. 13) Without narrating the particulars of the wrestling of Jesus in Gethsemane, this tradition reports, that Jesus
41 had, in submissive prayer, overcome the hour of
42 trial that had come for Him, submitting Himself entirely with the words of the Lord's Prayer to the will of His
43 Father (cf. Matt. vi. 10). At this fact offense was early
44 taken, and accordingly older copyists have here inserted a tradition, according to which an angel appeared from heaven in order to strengthen Him, and He in consequence of this engaged in the extremest struggle of His soul, praying constantly with increasing fervor, although in doing so He sweat a bloody sweat. Luther has still
45 translated according to this text; but the tradition of
46 Luke does not contain it, but rather places in contrast to the submissive prayer of Jesus, that His disciples, overcome by a stupid feeling of sadness, went to sleep, and He repeats with a mild reproof His admonition to
47 pray against temptations. Therefore, too, in this account a body of troops appear at once, led by Judas, and the way in which the latter is designated as one of the Twelve, shows plainly, that this narrative is taken from a tradition, in which nothing had yet been said of the plot of the betrayal. It is Jesus who exposes this by

was called Judas, one of the twelve, went before them ; and he drew near unto Jesus to kiss him. (48) But Jesus said unto him, Judas, 'betrayest thou the Son of man with a kiss? (49) And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? (50) And a certain one of them smote the 'servant of the high priest, and struck off his right ear. (51) But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him. (52) And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and

¹ See ver. 4.

² Gr. *bondservant*.

refusing the kiss Judas intended to give Him, stating that he was abusing this token of affection in order to deliver Him into the hands of His enemies. And now 48 it becomes plain why Luke thought it necessary to insert in the account of the Last Supper the conversation with the disciples, that closed with xxii. 38; for the tradition from which he reports presupposes that several of the disciples were already armed, and because these, as the only ones present who could defend Jesus against the arrest threatening Him, offered to 49 strike with the sword. Here it becomes plain, that one of them, whom the oldest tradition was not yet able to name, without waiting for the answer of Jesus which he thought self-evident, struck at the servant of the 50 high priest and wounded him in the right ear. For as it seems in the current narrative of this event that the ear had been cut off, we hear in this connection, 51 that Jesus commanded His disciples to permit the captors to resort to the extreme violence they propose to do, and then He repairs the harm done by His overzealous follower by touching the ear and healing it. Only at this place we learn that the troop of which mention was made above, consisted of the high priests, who of course were accompanied by their servants, of 52 captains with the temple guard whom they commanded,

XXII, 53-57] WEISS'S COMMENTARY

staves? (53) When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

(54) And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off.

(55) And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

(56) And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. (57) But he denied, saying, Woman,

and of lay members of the government, who wanted to convince themselves of the success of their scheme. To these alone in truth can the word be directed which
58 we heard in Mark xiv. 49, and which appears here in a peculiar form. For here it is charged, that they daily in the temple had had the opportunity to arrest Him, but had not made the slightest effort to do so. Only the present hour of the night was suitable for their plot and gives them the power to do the work, which by day they would not have dared, and which can be successful only in darkness.

54 After Jesus had been taken prisoner He was led away into the house of the high priest. It is very probable that Luke in this connection thought of the Annas
55 mentioned first in iii. 2, where John also reports that He was at first taken. It was in the court of this house, then, where the captors had in the cold night made a fire, and Peter, who had followed the troop from afar, had entered, and sat down as unconcerned as possible in their midst. That it was a maiden who there rec-
56 ognized him for the first time, Luke knew from Mark xiv. 67. As for the rest, he follows entirely his own special tradition, which reported only concerning the captors at the fire, one of whom must also have declared
57 to his companions around the fire, that Peter, who was

I know him not. (58) And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. (59) And after the space of about one hour, another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilæan. (60) But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. (61) And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crew this day thou shalt deny me thrice. (62) And he went out, and wept bitterly.

(63) And the men that held ¹*Jesus* mocked him, and beat

¹Gr. *Him*.

sitting with them, was a follower of the prisoner who had also been brought to this court, upon which Peter declares that he did not even know Him. For it is 58 reported that after a short time another person directly charged him with being one of those people, something that he also denied outright. It is here expressly stated that it was only about one hour later, when a third person, having recognized him as a Galilean, decidedly maintained, that notwithstanding his denials, Peter had be- 59 longed to the company of Jesus; and now comes the 60 climax of the denial. Peter claims that he does not even understand what his accusers meant. But in this 61 case it is not only the crowing of the cock, which reminds Him of the words of prediction spoken by Jesus, as is the case in Mark. xiv. 72, but it is a glance of the Lord, who is also in the court, and who now turns around and looks at him, and this it is that awakens deep contrition in him, which the gospel tradition, as we already saw in Matt. xxvi. 75, is accustomed to picture 63 so vividly. For that Jesus is still regarded as being in the court, is clear from this that those who had Him in charge, according to Luke's special tradition, spent their time in mocking Him until He was taken before the bar of judgment. In this description, too, they

him. (63) And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? (65) And many other things spake they against him, reviling him.

(66) And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, (67) If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: (68) and if I ask you, ye will not answer. (69) But from henceforth shall the Son of man be seated at the right hand of the power of God. (70) And they all said, Art thou then the Son of God? And he said unto them, ¹Ye say that I am. (71) And they said, What

¹ Or, *Ye say it because I am.*

64 cover Him, and in this case not merely His face, as in Mark xiv. 65, so that He should prove the prophetic power that He claimed to possess, by naming him who, without being seen, had struck Him. In this act already the reporter sees a blasphemy, which however is
66 followed by many others. Here we are informed that the day was already dawning, when the full Sanhedrin was assembled and Jesus could be brought before them. But of the court proceedings, since the examination of witnesses had been without result, nothing is mentioned except the one matter, that the presiding officer asked Him, if He claimed to be the Messiah, for which reason
67 He here at first answers, that if He could say so they yet
68 could not believe Him, and if He could ask for the reasons
69 of His arrest they would not answer Him. Therefore He can only appeal to the future, when through His exaltation to the right hand of God, as proved by Ps. cx. 1, His Messianic dignity could be actually shown. When they then all ask Him if He is the Son of God who has been chosen to be the Messiah (Ps. ii. 7), He categorically answers in the affirmative. A judgment is not pronounced here, because the mere blasphemous claim to the Messianic dignity, heard by all, alone suffices

further need have we of witness? for we ourselves have heard from his own mouth.

XXIII And the whole company of them rose up, and brought Him before Pilate. (2) and they began to accuse him saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. (3) And Pilate asked him, saying, Art thou the King of the Jews? (8) And he answered him and said, Thou sayest. (4) And Pilate said unto the chief priests and

(Mark xiv. 63) entirely for raising the intended charge against Him before the governor.

The manner in which the Jews secured the consent of 1 Pilate to crucify Jesus is reported by Luke in accordance with his special source of information. He reports that the whole Sanhedrin in a body went directly after their meeting to the governor and brought Jesus before him. As Jesus had so distinctly laid claim to the 2 Messiahship, they can at once begin, putting into the foreground the political aspects of His claim, and charging Him with treason. They claim that He is perverting the people by teaching them to be disobedient to the Emperor. He demands that they shall refuse to pay their taxes and claims that He Himself is an anointed King, since the Messiah appears as such in the predictions of which He claims to be the fulfilment. As there surely was nothing in the special source of 3 Luke concerning the trial before Pilate, he here adds what Mark has related (xv. 2). In doing this it becomes inexplicable to us, how Pilate could simply declare innocent a man who openly declares, that He was a claimant to a throne; but Luke presupposes as self-evident, 4 that in the trial reported in his tradition Jesus had explained in what sense this claim was made. It is yet noticeable that in addition to the high priests it is also reported that crowds of the people were collected

the multitudes, I find no fault in this man. (5) But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. (6) But when Pilate heard it, he asked whether the man were at Galilean. (7) And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

(8) Now when Herod saw Jesus, he was exceeding glad : for he was of a long time desirous to see him, because he had heard concerning him ; and he hoped to see some ¹ miracle done by him. (9) And he questioned him in many words ; but he answered him nothing. (10) And the chief priests and the scribes stood, vehemently accusing him. (11) And Herod with his soldiers set him at nought, and mocked him, and

¹ Gr. *sign*.

5 around the governor, in company with whom the former now insists with increasing vehemence that He by His teaching was arousing the whole country and all the
6 people, beginning with Galilee and even the capital
7 city of Judea. From this Pilate learned that Jesus was a Galilean and accordingly ought to be placed before Herod for trial ; and he now hastens to rid himself of the disagreeable business by transferring it to the
8 proper tribunal, which could easily be done, as Herod was present in Jerusalem in celebration of the Easter festival. Now we know from ix. 9 that Herod, ever since he had heard of Him, had been anxious to see Jesus, and had even hoped that Jesus, in order to prove His claims, would in his presence perform some miracle
9 of which he had heard so much. The many questions
10 he addressed to the accused therefore were not a formal trial, but the work of a frivolous curiosity, for which reason Jesus refused to answer him. For this disappointment Herod avenges himself. He and his followers insult Jesus in the most degrading manner, and by sending Him back with a royal garment to the governor, indicate that His royalty was of so harm-

arraying him in gorgeous apparel sent him back to Pilate. (12) And Herod and Pilate became friends with each other that very day : for before they were at enmity between themselves.

(13) And Pilate called together the chief priests and the rulers and the people, (14) and said unto them, Ye brought unto me this man, as one that perverteth the people : and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him : (15) no, nor yet Herod : for ¹ he sent him back unto us ; and behold

¹ Many ancient authorities read, *I sent you to him.*

less a kind, that it could be made the object of ridicule. 12 Luke remarks, that it flattered the governor, who had often enough come into conflict with Herod as in the matter of their authority, that the latter, although he had been recognized as the proper judge in the case, had nevertheless left the final adjustment of the matter to the Roman official ; and that from now on the two be- 18 came good friends. But Pilate strove earnestly and 15 declared to the leaders of the people and to the people themselves, to whom the former naturally, in their charge in v. 2, were compelled to appeal, that this man, who had been brought before him on the charge of being a revolutionary person, had, neither according to his judgment nor that of Herod, done anything deserving of death. Here we learn that Pilate had made a thorough examination of the charge against Jesus and had completely convinced himself of the harmless character of His claims to royalty. In the same way we see that the high priests, whom Pilate mentions too as those to whom Herod had sent back the prisoner, were not, as it seems that Luke, v. 10, and Mark, xv. 8 had thought, present at the trial before Herod ; for which reason nothing is said in that connection as to the success of the accusation. Moreover we learn, what John only makes perfectly clear, that Pilate wanted to make use of the scourging, which

nothing worthy of death hath been done by him. (16) I will therefore chastise him, and release him.¹ (18) But they cried out all together, saying, Away with this man, and release unto us Barabbas:—(19) one who for a certain insurrection made in the city, and for murder, was cast into prison. (20) And Pilate spake unto them again, desiring to release Jesus; (21) but they shouted, saying, Crucify, crucify him. (22) And he said unto them a third time, Why, what evil hath this man done? I have found no cause of death in him. I will there-

¹ Many ancient authorities insert ver. 17. *Now he must needs release unto them at the feast one prisoner.* Comp. Mt. 27. 15; Mk. 15, 6; Jn. 18. 39. Others add the same words after ver. 19.

- 16 ordinarily preceded the crucifixion, for the purpose of satisfying the wrath of the Jews, and thus to make it possible to release Him. At all events Jesus had deserved a chastisement according to his opinion, since He through injudicious actions had made it possible to make these severe charges which were being raised against Him.
- 17 Here it is that the copyist, whom Luther too follows, thought it necessary to insert the account of the Easter amnesty; but in the source which Luke follows there was nothing of this at all, since it has only in mind the co-operation of the masses of the people with the leaders of the hierarchy. Indeed, it is even very probable, that when both here demand not only the crucifixion of Jesus,
- 18 but at the same time the liberation of Barabbas,
- 19 this was only supplied by Luke from Mark xv. 11, since everything that is here given in explanation of the matter is taken from Mark xv. 7; for that the insurrection, which is here reported, took place in Jerusalem, where such events were of frequent occurrence, is self-evident, (cf. xiii. 1). This matter is also not considered
- 20 further in what follows, where it is reported that Pilate
- 21 again addresses the leaders of the hierarchy and the people, from which it is clear, that he wanted to let
- 22 Jesus go; but this was only answered with the direct

fore chastise him and release him. (23) But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. (24) And Pilate gave sentence that what they asked for should be done. (25) And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

(26) And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

(27) And there followed him a great multitude of the people, and of women who bewailed and lamented him. (28) But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

cry for the crucifixion of Jesus. When therefore Pilate 23
for a third time declared that Jesus is innocent, and
repeats his offer of v. 16., His enemies crowd upon him
again with the loud demand for the crucifixion of Jesus,
so that these outcries at last get the upper hand and
gain the victory. In this way it happened that Pilate 24
finally decided to grant their demands and to deliver 25
Jesus over to their will. Luke supplies, and naturally
from Mark xv. 15, that he yielded, too, in reference to
Barabbas, stating again, in reference to v. 19, how little
the latter deserved his liberation.

Of the leading away of Jesus to the crucifixion Luke 26
mentions only, on the basis of Mark xv. 21, that Simon of
Cyrene was compelled to carry the cross after Him, and
then adds an important matter from his special source.
Among the crowds that followed the procession to the 27
place of execution, there were also many women, who
in superficial sympathy wept over the fate of Jesus.
Jesus turned to these women, and tells them they
should not weep on His account. It is not His purpose
however to forbid their weeping as such, as they have 28
reasons enough to weep over themselves and their

(29) For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. (30) Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. (31) For if they do these things in the green tree, what shall be done in the dry ?

(32) And there were also two others, malefactors, led with him to be put to death.

(33) And when they came unto the place which is called¹ The skull, there they crucified him, and the malefactors, one

¹ According to the Latin *Calvary*, which has the same meaning.

29 children. He has in mind the days which will come with the conquest of Jerusalem, when those will be called blessed who are not called upon to lament over the fate of their children also. Then with the words of Hos. x. 8, people will pray for the speediest death, rather
 80 than endure the torment and woe of those days. For if
 81 they treat Him, the innocent one, in this way, what will then the fate of the godless be upon whom the judgment will then break forth ? In an entirely independent way the tradition in Luke now reports, that two malefactors were also taken out in order to be executed with Jesus, and there, on the place of crucifixion, which is here correctly interpreted from its
 82 similarity to a skull, to be nailed to a cross on the two
 88 sides of Him. At this place a majority of the manuscripts have inserted the words in which Jesus prays for His murderers, i. e. for the leaders of the people, who, because they did not recognize Him as the Messiah had no full consciousness of what they were doing by crucifying Him. But from whatever tradition these words may have been derived, with which Jesus does nothing but fulfil His own command in vi. 28, they do not belong to the text of Luke, as is already clear from the fact, that the division of His garments by lot, inserted according to Mark xv. 24, can be immediately

on the right hand and the other on the left. (84) ¹ And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. (85) And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. (86) And the soldiers also mocked him, coming to him, offering him vinegar, (87) and saying, If thou art the King of the Jews, save thyself. (88) And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

(89) And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

¹ Some ancient authorities omit *And Jesus said, Father, forgive them for they know not what they do.*

connected only with that which has just been related of the people who were crucifying Him. Peculiar is 84 the way in which it is described that Jesus was mocked 85 on all sides. Already the very fact, that the people stood there and looked on with curiosity, seemed to the narrator a mockery of Jesus, and he puts the sneering remarks of the leaders of the people in the same class. At all points the underlying thought of the mockery appears in this, that they state how He had all along been maintaining that He could help others, but now could not help Himself, although He claimed to be the Messiah chosen by God, i. e. the Helper and Saviour of the whole people. But the offer of vinegar, too, by the soldier (Mark xv. 36) the narrator regards as an act of mockery, and reports that it was accompanied by a 86 reference to the royalty He claimed, which certainly 87 must give Him the power to save Himself; as also the 88 inscription on the cross, which formed the strongest contrast to His helpless condition and to His being put on an equality with common criminals. But the most significant feature is the manner in which, according to Luke, on the basis of his peculiar source, the two malefactors mock Jesus (Mark xv. 32). In this case it is 89 only the one who mocks Him, by adding to his ques-

(40) But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? (41) And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. (42) And he said, Jesus, remember me when thou comest¹ in thy kingdom. (43) And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

(44) And it was now about the sixth hour, and a darkness

¹ Some ancient authorities read *into thy kingdom*.

tion if He is really the Messiah, the sneering demand,
 40 that He shall help Himself and them. But the other reproves him for this. He at any rate should fear God, since both had met the same sentence of condemnation as Jesus, and criminals deserving of death would cer-
 41 tainly receive the sentence of God's justice. They indeed had deserved this, as they had been guilty, but Jesus had not done anything that was not perfectly just. Indeed he sees more in Him than merely an innocent man. For while the first malefactor sneers at the Messianic claims of Jesus, the other expects that through His death He will enter upon His royal rule, i.e. will be
 42 exalted to the right hand of God, and asks Him to think of him then. Jesus however assures him, that to-day, before He had, through His resurrection, entered upon
 43 His glory, he would be in Paradise with Him. But Jesus was after His death to enter the realm of the dead; which, however, is for some already a paradise, in which, as was the case with the first parents, they enjoy the communion with God; but for others it is a place of torment (cf. xvi. 23.) That the malefactor would be there together with Jesus is a sign that he has been pardoned.

This part of the gospel closes with the death and burial of Jesus. The darkness which, according to Mark
 44 xv. 33, set in at the hour of full noon, is explained by

came over the whole ¹land until the ninth hour, (45) ²the sun's light failing : and the veil of the ³temple was rent in the midst. (46) ⁴And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit : and having said this, he gave up the ghost. (47) And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. (48) And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. (49) And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

¹ Gr. *the sun failing*. ² Or, *earth*.
³ Or, *sanctuary*. ⁴ Or, *And when Jesus had cried with loud voice, he said*.

Luke according to his special source as a miraculous 45 darkening of the sun, which, as it were, was hiding its face at this greatest human wickedness. But this in Mark only formed the introduction to the rending of the temple veil, since the atoning death of Jesus had opened the doors of grace for all sinners to enter. This appears as a confirmation of the salvation that has just been promised to the malefactor, which had just been announced 46 by Jesus on the cross. Only then the death of Jesus takes place, who with a loud outcry breathes forth His spirit, praying the words of Ps. xxxi. 6. The centurion under the cross recognizes in the darkness that has put in its appearance the divine judgment on the death of 47 this just man, and glorifies God who has in this way brought to light His innocence. The whole crowd, how- 48 ever, which had only come together for the purpose of witnessing a spectacle, not only saw this divine sign, but also recognized in the fact, that Jesus died with the words of the Psalmist upon His lips, a proof of His innocence ; and they in sorrow struck their breasts, since they had assisted in the accomplishment of this terrible sin. The old tradition makes mention yet of a third class of onlookers, and these were His acquaintances, who stood from afar, and among them, as Luke knew from 49 Mark xv. 40-41, especially a number of women named

(50) And behold, a man named Joseph, who was a councillor, a good and righteous man (51) (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: (52) this man went to Pilate, and asked for the body of Jesus. (53) And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. (54) And it was the day of the Preparation, and the sabbath¹ drew on. (55) And the women, who had come with him out of Galilee, followed after and beheld the tomb, and how his body was laid. (56) And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

¹ Gr. *began to dawn*.

there, who had followed Jesus from Galilee with His disciples. What they felt when they saw their Master die the narrator needs not to say. Concerning Joseph of Arimathæa, we are here told that although he belonged to the Sanhedrin, he was a noble and just man, who
 50 had abstained from all participation in the deliberations
 51 that led to the condemnation of Jesus. As for the rest, it is narrated that he asked for the body of Jesus
 52 and buried it, according to Mark xv 43-46. Only in this
 53 do we again recognize the fact that Luke has again taken up his special tradition, when it is reported,
 54 that the dawn of the sabbath was as something being lighted, on account of the lighting of the sabbath lights. This is narrated, because it is now said of the women mentioned above that they followed from the place of crucifixion to the place of burial in order to look carefully at the place where He was buried, since they
 55 intended to embalm Him, as soon as the sabbath rest had passed and this could be done. Hence they probably had just enough of time left to prepare sweet smelling herbs and salves; but on the sabbath they were obliged to keep perfectly quiet according to the law.

XXIV (1) But of the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. (2) And they found the stone rolled away from the tomb. (3) And they entered in, and found not the body ¹ of the Lord Jesus. (4) And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: (5) and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye ² the living among the dead? (6) ³ He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, (7) saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. (8) And they remembered his

¹ Some ancient authorities omit *of the Lord Jesus*. ² Gr. *him that liveth*.

³ Some ancient authorities omit *He is not here, but is risen*.

The journey to the tomb, on Easter morning, which 1 begins the conclusion of the gospel, again shows almost 2 entirely an independent source. That they found the stone rolled away, Luke adds on the basis of Mark xvi. 3, 4, since in the narrative which he reports nothing had been said of the fact that the tomb had been closed; 3 but this Luke regards as something self-evident. Accord- 4 ing to his source the women go at once into the tomb, and only when they fail to find the body and are confused by this, two men in shining garments appear. As they 5 recognize these to be angels of God, they are affrighted 7 and bow down their heads to the ground in deepest reverence. The words, "He is not here: He is risen," do not belong to the oldest text. That He was not there the women have just seen for themselves; and the question of the angel, why they are seeking the living among the dead, is here based on the word of the Lord in ix. 22. 44, from which they should have known, that 8 He would rise on the third day. As soon as they re- 9 member this they hasten to the Apostles in order to tell them and the other adherents everything. And only at this place, where they were the first witnesses of the resurrection, three of them are expressly mentioned by

words, (9) and returned ¹from the tomb, and told all these things to the eleven, and to all the rest. (10) Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James : and the other women with them told these things unto the apostles. (11) And these words appeared in their sight as idle talk ; and they disbelieved them. (12) ²But Peter arose, and ran unto the tomb ; and stooping and looking in, he seeth the linen cloths by themselves ; and he ³departed to his home, wondering at that which was come to pass.

(13) And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. (14) And they communed with each other of all these things which had happened. (15) And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. (16) But their eyes were holden that they should not know him. (17) And he said unto them, ⁴ What communications are these that ye have one

¹ Some ancient authorities omit *from the tomb*.

² Some ancient authorities omit ver. 12.

³ Or, *departed, wondering with himself*.

⁴ Gr. *What words are these that ye exchange one with another*.

name, that is, in addition to the two Marys (Mark xvi. 1), the Joanna mentioned viii. 3. But even concerning the Apostles, Luke states that they did not believe their report, but considered it foolish talk. What Luke yet adds concerning the journey of Peter to the tomb is an addition taken from John xx. 4, 5, which does not belong to the oldest text.

- 18 The story of the journey of the disciples to Emmaus, which event takes place late in the afternoon of Easter-day, is also derived from the source of information peculiar to Luke. As these two, who according to the following do not belong to the Eleven, are on their way home and are conversing about the events of the last days, and are discussing the matter, and inquiring what they meant, suddenly Jesus Himself is seen walking with them, without their having noticed His approach. It seems to the narrator so remarkable that they did not recognize Him, that he can explain this only as a result of a divine influence, which, as it were, held their eyes,

with another, as ye walk? And they stood still, looking sad. (18) And one of them, named Cleopas answering said unto him, ¹ Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? (19) And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: (20) and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. (21) But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. (22) Moreover certain women of our company

¹ Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.*

so that they could not see Him. The stranger asks 18 them, what they are discussing as they are walking along. They then sorrowfully stand still, and one of them, whose name is mentioned in this connection, asks if He is the only stranger among the pilgrims that have come to the festival, who has not heard of the events of the 19 last days. And in reply to the question, as to what the 20 character of these events were, they tell Him that Jesus of Nazareth, who had before God and men, through His wonderful deeds and words, shown Himself to be a mighty prophet, had been condemned to death by the leaders of the people and had been crucified. Exactly as was stated in xxiii. 26-38, it is these, who have caused not only that He was brought before the governor, but also that He was crucified, although this sentence was carried out by the Roman soldiers. And now Cleopas mentions the real reason for their sorrow. 21 They had hoped that this great prophet would prove Himself to be the Messiah, who had come to deliver Israel; not only this, but His end had destroyed all their hopes, and, recalling such predictions as ix. 22: xviii. 38, they further add, that He was now already for the third day in the tomb, with which the hope also of the fulfilment of these predictions had vanished. It is true, 22

amazed us, having been early at the tomb; (23) and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. (24) And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. (25) And he said unto them, O foolish men, and slow of heart to believe ¹in all that the prophets have spoken! (26) Behooved it not the Christ to suffer these things, and to enter into his glory? (27) And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. (28) And they drew nigh unto the village, whither they were going: and he made as though he would go further. (29) And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. (30) And it

¹ Or, *after*.

28 that several women of their circle had thrown them into an excitement by the report, that early in the morning, they had found the tomb empty and had heard 24 from angels who had appeared to them, that He was alive; but some among them (John xx. 8 sqq.) had been at the tomb and had found the first part of this report true, but had not seen Him. Thereupon Jesus chided them on account of their inability to understand, in that 25 the prophets had declared, in the Messiahship of Jesus, 26 because they clung only to that which they wished in these predictions. And then He begins with Moses 27 and with the prophetic writings, to interpret to them what in these writings, which naturally include the Psalms also, was written of Him. In the meanwhile they have come near to the village to which both were going; and, since His tarrying with them is made conditional upon their desiring Him, He proposes to leave 28 them. But they urge Him earnestly, by drawing at- 29 tention to the fact that as it was a late hour of the even- 30 ing, to stay with them, and He does t his. Then it hap-

came to pass, when he had sat down with them to meat, he took the ¹ bread and blessed ; and breaking it he gave to them. (31) And their eyes were opened, and they knew him ; and he vanished out of their sight. (32) And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? (33) And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (34) saying, The Lord is risen indeed, and hath appeared to Simon. (35) And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

(36) And as they spake these things, he himself stood in the

¹ Or, loaf.

pens, that during the evening meal again, as He had so 81 often done in the circle of the disciples, He distributes the bread to them, amid thanksgiving and prayer to God, as a housefather does ; and then their eyes are again opened, as the narrator understands that they had been held, and they recognize Him. But in the same moment He has become invisible and has disap- 82 peared. Now only it is clear that the powerful agitation that had seized them (cf. Jer. xx. 9) while He was explaining the Scriptures to them, was already a suspicion that it was He ; and they cannot restrain themselves, but must hasten back to Jerusalem in order to 83 report this experience to the disciples and to the others 84 of their friends. But while doing this they are met with the message, that the Lord had really risen, because He had appeared bodily to Simon. And now they can confirm this, because they had recognized Him by the breaking of the bread and can report everything that occurred to them while on their way.

Also when He appears to the Eleven and their friends 86 on the evening of Easter-day, Jesus suddenly is found among them, although they, without a doubt, had assembled behind locked doors. Of the greeting

XXIV, 37-48] WEISS'S COMMENTARY

midst of them, ¹and saith unto them, Peace be unto you. (37) But they were terrified and affrighted, and supposed that they beheld a spirit. (38) And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? (39) See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. (40) ²And when he had said this, he showed them his hands and his feet. (41) And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? (42) And they gave him a piece of a broiled fish ³. (43) And he took it, and ate before them.

¹ Some ancient authorities omit *and saith unto them, Peace be unto you.*

² Some ancient authorities omit *ver. 40*

³ Many ancient authorities add *and a honeycomb.*

of peace, which was here inserted at an early date from John xx. 19, 20, the oldest text knows nothing. But rather it is stated, that the disciples were frightened, 37 because they had the idea that they saw a disembodied 38 spirit or a phantom body; upon which Jesus chides them, that they could through such doubting thoughts be thrown into confusion. He asks of them to look 39 at His hands and feet, because they can by the signs of the nails in them convince themselves that He was the crucified one Himself; or to touch Him anywhere, in order to assure themselves that He is really in the 40 body, since a spirit could not have flesh and bones, as they saw that He had. That He really was compelled first to show His hands and feet is an addition introduced at an early period from John xx. 20, which, as that of v. 36, Luther translates. But when at these words the disciples still continue in their doubts, 41 because the joy seems too great to them, and now in 48 blank amazement they hear this, He asks them to give Him a piece of broiled fish to eat and He eats it before their eyes. Then He, who here also, as in v. 26, already appears as the One who has entered upon His glory, summons together everything that He has told them

(44) And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. (45) Then opened he their mind, that they might understand the scriptures ; (46) and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day : (47) and that repentance ¹and remission of sins should be preached in his name unto all the ²nations, beginning from Jerusalem. (48) Ye are witnesses of these things. (49) And behold, I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

(50) And he led them out until *they were* over against Bethany : and he lifted up his hands, and blessed them.

¹ Some ancient authorities read *unto*.

² Or, *nations*. *Beginning from Jerusalem, ye are witnesses.*

during His lifetime, in the statement that in Him the 44 entire Scriptures, that testify of Him, have been ful- 45 filled, and opens their mind to understand those things by interpreting them to them. But what He considers to be the most important thing at this moment, He declares to be the predictions of the Scriptures con- 47 cerning the sufferings and resurrection of the Messiah, as also of this, that on the basis of what His name as Messiah designates, they are to proclaim to all the Gentiles, a change of heart that leads to the forgiveness of sins. But they are called to be witnesses of these things, i. e. concerning the facts that they have themselves experienced, and to begin doing this in 48 Jerusalem ; hence they are to preach this first there, and thereby to give Israel also the opportunity to repent and attain salvation. In order to enable them to do this, He promises them the outpouring of the Holy Ghost, in fulfilment of Joel iii. 1, which they are to await in Jerusalem.

Here Luke adds a short account of the ascension which, according to Acts i. 12, took place on the Mount 50

(51) And it came to pass, while he blessed them, he parted from them, ¹and was carried up into heaven. (52) And they ²worshipped him, and returned to Jerusalem with great joy: (53) and were continually in the temple, blessing God.

¹ Some ancient authorities omit *and was carried up into heaven.*

² Some ancient authorities omit *worshipped him, and.* See marginal note on ch. 4. 7.

51 of Olives, that is, on the way toward Bethany. This the copyists have already tried to make plain by inserting at the close of v. 51 those words which Luther has reproduced in his translation, namely, that He went up to heaven and they fell down and worshipped Him. The oldest text does not contain these words. In this text nothing of this was reported further than the conclusion of the appearance of Jesus on Easter evening, as also the completion of the story of the disciples on the way to Emmaus. Jesus raises His hands in blessing over them, and while blessing them He disappears as suddenly from their presence as He had appeared. That Luke in referring these words to the ascension, does not want to say that this took place on Easter evening, is clear from the mention of the forty days
52 between Easter and Pentecost in Acts i. 3. However
53 in his mention of the ascension he adds the statement that the disciples returned to Jerusalem with great joy and remained there in the temple glorifying God.

THE GOSPEL ACCORDING TO JOHN

I In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (8) All things were made through him ; and without him ¹was not anything made that hath been made. (4) In him was life ; and the life was the light of

¹Or, *was not anything made. That which hath been made was life in him ; and the life, &c.*

In the Introduction to his Gospel the Evangelist describes the eternal essence of Him, concerning whom he proposes to report, as the Word, because as the word reveals the innermost character of a man, He has from eternity been the one who has revealed God. In that 1 beginning, in which heaven and earth were created, (Gen. i. 1) this Word already was in existence. But He is not to be regarded as one single word that is going out from God, but as one that from eternity has gone out from Him, and who stood in living communication with God, because He was of divine nature as God Himself is. For the very reason that from the beginning He stood in this intercommunion with God, has everything 2 come into existence through Him (Ps. xxxiii. 6). 3 Without His participation nothing has become what it is now ; because all creation itself is a revelation of God, we see in it this eternal essence of the Word through whom God called it into existence, in order to manifest Himself to us in it. As God is Himself the 4 Living One, thus in this Word, too, there was life ; and because this life is of a spiritual character, including the full knowledge of God, thus too it was possible for Him from the beginning, to give to men the light of this

men. (5) And the light shineth in the darkness ; and the darkness ¹apprehended it not. (6) There came a man, sent from God, whose name was John. (7) The same came for witness, that he might bear witness of the light, that all

¹ Or, *overcame*. See ch. 12. 35 (Gr.).

knowledge. As this Word was active in Israel, when it inspired the Prophets to establish the true knowledge of God in the world, thus too everything that is found in the heathen world of the knowledge of God, has been communicated through the spiritual life of the
 5 eternal Word. But it is the purpose of the Apostle to speak of his times, in which through Christ the full light of divine revelation has appeared. In it this light shines, although in the midst of the darkness of this world, which knows nothing of God, because it does not want to know anything of God, and which refuses to recognize the light and tries to prevent others from accepting it. But darkness did not succeed in extinguishing the light that has appeared for the world in Christ. There is a congregation of the light in the world, which is lighted by it.

How did this happen? It is the purpose of the second group of thoughts in the Introduction to give the answer to this question. God has Himself prepared the
 6 way for this light that He wanted to send into the
 7 world. A man appeared, sent by Him, a prophet of God, named John. He was called to testify from his own experience of the light that had appeared in the world, so that all could by him be brought to the conviction that the light had appeared, through which men could come to the full knowledge of God. We will hear later that the Apostle who writes this Gospel was himself at first a disciple of this John. At that time he believed that in this prophet of God the light that had by the prophets been promised to the world had

might believe through him. (8) He was not the light, but *came* that he might bear witness of the light. (9) ¹ There was the true light, *even the light* which lighteth ² every man, coming into the world. (10) He was in the world, and the world was made through him, and the world knew him not. (11) He came unto ³ his own, and they that were his own received him not. (12) But as many as received him, to them gave he the

¹ Or, *the true light, which lighteth every man, was coming.*

² Or, *every man as he cometh.*

³ Gr. *his own things.*

already appeared. But he became convinced that this 8 prophet was not yet the light, but had come only to 9 testify of the light that had appeared in Jesus. At that time when John began to testify, the true light, to the nature of which it belongs to enlighten every man, was only preparing to come into the world and with the public ministry of Jesus to fulfil its mission in the world. But the Apostle has also learned by experience, that He in whom this light appeared was Himself in the world. It would have been natural that the world 10 should recognize the light through which it had itself come into existence, as what it was. But it is a sad fact, that the world as such failed as a whole to recognize Him as the one in whom the light of the world had appeared ; and thus it happened that the light still shines in the darkness (cf. v 5). However, God did not, as we have heard, permit Him to appear in the world un- 11 prepared. He had chosen the people of Israel to be His own, and this nation, which He had educated through Moses and the prophets, was also the possession of Him, who has transmitted all revelations of God in it. But those belonging to Him, who could recognize Him only if they should receive Him with open welcome, have, on the whole, refused to accept Him. This was the sad result of His whole activity on earth. But notwithstanding this there were some who accepted 12 Him, and thereby attained to the faith, that He was the

right to become children of God, *even* to them that believe on his name : (13) who were ²born, not of ¹blood, nor of the will of the flesh, nor of the will of man, but of God. (14) And the Word became flesh, and ³dwelt among us (and we beheld his glory, glory as of ⁴the only begotten from the Father), full of

¹ Or, *begotten*.² Gr. *bloods*.³ Gr. *tabernacled*.⁴ Or, *an only begotten from a father*. Comp. Heb. 11. 17.

one as whom His name designated Him. Therefore there is a congregation in which the light shines, and all the hostility of the world and of His own people has not been able to prevent them from being in this light (cf. v. 5). But the light of the complete revelation of God does not come into the world in order to bring to us new knowledge, but in order to make us new creatures, to be the children of God in essence similar to Himself (cf. Matt. v. 45). Therefore to those who received Him has
 18 been given the power to attain this glorious object. But, naturally, no one can attain this object through himself. This state of being the child of God is not like the generation of men, when from human blood, from fleshly impulses, from the will of a man a new human being is begotten. The new life of the children of God is produced only by divine influence, in which God, who has revealed Himself in Christ to us and through Him has entered into the closest life relationship with us, Himself produces this life in us.

The only question is, how this reception and faith are attained ; and the answer to this is found in the third
 14 group of thoughts in the Introduction. That eternal divine Word, which naturally in itself is as invisible as it is incomprehensible as God Himself, has become a being of flesh, as we ourselves are, in which form He can be recognized and accepted. In Him God has Himself, as He once did in the tabernacle, dwelt amongst us in all His glory, so that we see the works of almighty power, which He gave to this One alone of all

grace and truth. (15) John beareth witness of him, and crieth, saying ¹This was he of whom I said, He that cometh after me is become before me: for he was ²before me. (16) For of his fulness we all received, and ³grace for grace. (17) For the law was given through Moses; grace and truth came through Jesus Christ. (18) No man hath seen God at

¹ Some ancient authorities read (*this was he that said*).

² Gr. *first in regard of me*.

³ Or, *grace upon grace*.

creatures of the flesh to do, and can recognize the words of divine wisdom which He gave Him to speak. But this, of a necessity, was recognized as a glory such as an only begotten Son receives, in whom the Father can pour out His entire glory undivided, because there is none other for whom He would reserve a part of it. Now the eyewitnesses of this life recognized Him in whom the fulness of divine grace and of the truth of a perfect knowledge of God given us through it, has been bestowed upon us, because only He who is of the same essence of God can communicate these things to us. As 15 John the Baptist already has borne testimony of this incarnate Word, by having, in his word, which we yet will learn and with which he appeals to us, designated Jesus as the one who had, in His pre-mundane activity, preceded him, because He was earlier than himself. But John could do this, because we all, as well as he, had taken from the fulness which was in Him, the In- 16 carnate One, and that in such a way, that constantly new grace takes the place of grace already received, and in this way confirms the inexhaustible character of this fulness. For that this grace can be received only from His fulness, is apparent from the fact, that Moses has 17 given us only the law, which only reveals the will of God in its demands, but that the grace has been given to us only in Christ, which does not demand, but which gives and gives even the truth of the perfect knowledge of God, which alone can bring us to the blessedness of the children of God (cf. v. 12). Only through Christ can 18

any time; ¹the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

(19) And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? (20) And he confessed, and denied not; and he

¹ Many very ancient authorities read *God only begotten*.

we attain this end; for, according to His real essence, no person has seen God, so that he can have only a vitally active knowledge of God. The real knowledge none but the Only Begotten can have, who Himself is of divine nature, and therefore can reveal this also. But that Jesus was such, is already proved by the fact, that through His death and resurrection He has returned to the bosom of the Father and now lives in eternity in the perfect communion of love with Him. But He is, in accordance with His entirely unique position, in His words and in His works, the interpreter and the expounder of the essence of God that in itself is unknown and unapproachable. This then it is that this entire gospel intends to show, that the man Jesus, concerning whom it reports, was this incarnate Word as well as the one who revealed God, and that He indeed by the world on the whole, or indeed even by His own people, was not recognized or received as such, but that those who did receive Him, He has led to the blessed goal of being the children of God.

The first part of this gospel describes the entrance of Jesus into the world, of which the Apostle had already spoken in i. 6, 7, and beginning with the testimony of the Baptist. For this reason the details of His life, which were long since known from the older gospels, are not reported, but only the testimony is mentioned, upon which the Apostle had laid so much stress in the Introduction. First is mentioned the testimony that he gave in reply to the representatives

confessed, I am not the Christ. (21) And they asked him, What then? Art thou Elijah? And he saith, I am not. Art

sent by the ecclesiastical authorities, to whom he acknowledged the truth and did not deny, so that this testimony is in every respect decisive. For the Jews who from Jerusalem had sent priests to him, who, in order to mark their official position distinctly, are also accompanied by servants from among the Levites, can certainly only have been members of the Sanhedrin, whom the Apostle likes to designate as such, because he sees in them the entire people represented, to whom the former afterwards only showed the way to unbelief in Jesus, upon which they themselves as a body walked. When they asked the man who had begun his work on the Jordan and was proclaiming the near approach at the Messianic period, i. e. the time of redemption, as to who he was, this they had a full right to do as the ecclesiastical heads of the nation. And from the answer of the Baptist, stating that he was not the Messiah, we can hear this much, that this question had first of all the purpose to discover whether he claimed to be the Messiah, who promised to bring salvation. As he said no to this question, it was natural to ask him then, if he was one of those men, who were expected as the precursors of the Messiah, the Elias promised in Mal. iii. 23, or the prophet predicted in Deut. xviii. 15. John says no to both questions. For even if Jesus does later on call him His Elias (cf. Matt. xi. 14; Mark ix. 13), he certainly could not claim to be Elias in the sense in which this prophet was expected by the people to come bodily from heaven; and to declare himself to be a prophet like Moses, was already forbidden him by the fact, that this prophet was often understood to be the Messiah Him-

thou the prophet? And he answered, No. (22) They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? (23) He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as ¹said Isaiah the prophet. (24) ²And they had been sent from the Pharisees. (25) And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah,

¹ Is. xl. 8. ² Or, *And certain had been sent from among the Pharisees.*

22 self. When he was then pressed to declare himself as to
 28 who he was, he told them, that he was the fulfilment of the prophecy of Isaiah xl. 8. In this way we learn that this prophecy, which the other three older Evangelists report at the beginning of the Baptist's activity, was by himself first applied to himself. It is characteristic of the method of this Evangelist, that he men-
 24 tions only at this place, that this delegation had been sent by the Pharisaic party, and for this reason the members of the delegation probably were of this party. For as this party afterwards showed itself the most hostile to Jesus and the most hardened over against His preaching, he sees clearly an indication of this in
 25 the new question that they put to him, namely, why he was then baptizing at all, if he was not the Messiah or one of the expected precursors. To these they were probably willing, on the basis of Ezek. xxxvi. 25; xxxvii. 28 sqq., to accord the right of such an act of purification as baptism was, by which the entire people were to be prepared for the Messianic age. But he had clearly enough designated himself as the one preparing the way for the Messiah; but because they were not accustomed to interpret the passage Is. xl. 8 as referring to such a person, they thought they could deny him the right of baptizing. It is one of the characteristics of a mind that cannot perceive the truth, that, fettered to its preconceived notions, it is not able

neither the prophet? (26) John answered them, saying, I baptize ¹ in water: in the midst of you standeth one whom ye know not, (27) even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. (28) These things were done in ² Bethany beyond the Jordan, where John was baptizing.

(29) On the morrow he seeth Jesus coming unto him, and

¹ Or, *with*.

² Many ancient authorities read *Bethabarah* some *Betharabah*.
Comp. Josh. 15. 6. 61; 18. 22.

to understand other ideas, even if in the end they 26 agree with the former. For this reason John answers 27 that he by no means claims to have the baptism that according to prediction the Messiah is to bring, namely, as we have already seen in the older Evangelists, the baptism of the Spirit; but that he is only baptizing with water, such as behooves the one who is preparing the way for the Messiah. And the fact that the right time has come for this baptism, he shows by this, that there is already standing in their midst one who, although still unknown, is to be his great Successor, and to whom he is not worthy to render even the most menial services of a slave. We also learn here that the word of the Baptist in Mark 1, 7 (cf. Matt. iii. 11) was spoken at this time. Our Evangelist has preserved the 28 memory of this faithfully, so that he is able to mention exactly the place where this deputation came to John and where accordingly this word was spoken. It was at a certain Bethany beyond the Jordan, which is otherwise not known. The name points to a ford, possibly to a ferry-house, where people could easily get to John from both sides of the river. For it is in the nature of the case that John did not labor in a populous place, as he is always reported in tradition to have been a preacher in the desert.

But the Apostle remembers also the very day on which this was spoken. For he knows that on the 29

saith, Behold, the Lamb of God, that ¹ taketh away the sin of the world ! (80) This is he of whom I said, After me cometh a man who is become before me : for he was ² before me. (81) And I knew him not ; but that he should be made manifest to Israel, for this cause came I baptizing ³ in water.

¹ Or, beareth the sin.

² Gr. first in regard of me.

³ Or, with.

following day Jesus for the first time came to the Jordan. Whence He came and what He wanted there, is not here reported. The Evangelist only narrates, that the Baptist had on this occasion pointed to Him as the servant of God, who, according to Is. liii. 4, 5, quietly and patiently, like a lamb, endures that suffering which the world has caused Him, and thereby by His atonement has taken the world's guilt away. He who in his calling had the opportunity to look more deeply into the destruction of sinfulness in the people, knew what heavy suffering the fulfilment of His mission brought upon the Messiah, and that this suffering was for the redemption of the people. For that he thereby wanted to designate Jesus as the Messiah, of whom Isaiah had prophesied, he himself says, by referring to the word

80 he had spoken the day before concerning the Greater One who was to come after him. This is the word in which our Evangelist in i. 15 already finds a hint of the pre-mundane existence and eternal work of Jesus. But here the Baptist expressly adds, how he had come to the knowledge that this Jesus is the Messiah. He had not yet recognized Him as such, when he began his work, He

81 only knew that he was to prepare the way for Him, and had come, in order that the great Unknown, who, if he was sent as His precursor, must Himself already be here, and would become manifest to him and through him to all Israel by the water baptism that demanded repentance and that sealed the same. But now he bore the testimony from his own experience. He had seen

(32) And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven ; and it abode upon him.

(33) And I knew him not : but he that sent me to baptize ¹ in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ¹ in the Holy Spirit. (34) And I have seen, and have borne witness that this is the Son of God.

¹ Or, *with*.

the Spirit descending upon Him, but not seizing Him 82 as by a storm, as was the case with the old prophets when they were deemed worthy of a passing inspiration of the Spirit, but softly, hovering over Him as a dove, and for that reason remaining on Him, so that He should have the Spirit's constant influence in what He said and did. Naturally he could not see this supersensual phenomenon with his natural eyes, but it was only a divinely wrought vision. But that he had seen this vision and thereby had come to recognize Jesus as the Messiah, he knew with a perfect certainty ; for God Himself, when He called him to be a prophet, and had entrusted him with the commission to prepare the way for the Messiah, whom he did not yet know, by the baptism of water, had revealed to him, that He upon whom he would see the Spirit descend in baptism and remain upon Him would be the one who would baptize with the Holy Spirit. But this we already know from the oldest traditions, that the Baptist had designated the Messiah as the one who would, in contrast to Himself, fulfil the prediction of the general outpouring of the Holy Ghost, while he baptized only with water. 84 As John now sees the fulfilment of the special promise that had been given to him, he had now seen this, and could in the future now declare it as a fact in his own experience, that this Jesus was the Son of God, who had been chosen to be the Messiah in the sense of Ps. ii. 7. Now we can understand why the

(85) Again on the morrow John was standing, and two of his disciples; (86) and he looked upon Jesus as he walked,

oldest traditions can already speak of a vision of the Baptist, in which the voice of God had declared to him, that Jesus, upon whom the Spirit descended in baptism, was His beloved Son; and only on the basis of this Mark can report that at His baptism Jesus had seen the Spirit descend upon Himself and had heard Himself designated as the Messiah (i. 10, 11). For that this event of which the Baptist reports, was also present in the mind of Jesus, is self-evident; and for the popular tradition not what the Baptist saw and heard, but what Jesus at that time experienced had a permanent significance (cf. Luke iii. 22). But we have reasons to be thankful to the Apostle John, that he has preserved for us the very words of the Baptist upon which this tradition is based. This of course presupposes that he heard these words. But we know that the Baptist during his work was surrounded by disciples, who assisted him; and that John was one of those disciples who had heard not only the first testimony concerning the One who was yet to come, but also the second, in which Jesus is designated as the One who has already come, we will learn at once. Now we also see whence Jesus came, when He again appeared at the Jordan (cf. v. 29). For we know from the entire ancient tradition, that Jesus, immediately after His baptism, was driven by the Spirit, whom He had received, into the desert, in order there to be tempted by the Devil. It was from here then that He returned to the Jordan and to the company of John; and what His purpose was, will be made clear by the following narrative.

85 It was again one day later, when Jesus was walking
86 in sight of John, that the latter, having his attention

and saith, Behold, the Lamb of God! (87) And the two disciples heard him speak, and they followed Jesus. (88) And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? (89) He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. (40) One of the two that

drawn to Him, tells two of his disciples that He is the Lamb of God, concerning whom he had spoken the day before. These two disciples accordingly had also heard the testimony of John on the preceding day, and 87 saw in the words of John on this day directing them to Jesus, the instruction that they should make His closer acquaintance. When they then follow Him, 88 Jesus, hearing their steps, turns around, and as He 89 notices that they evidently want to come to Him, He asks them what they wish. They do not wish to stop the great man, of whom their master had spoken, on the road, and accordingly they ask Him where He is lodging, in order to seek Him there and become better 40 acquainted with Him. But Jesus asks them to go with Him at once; and as it is already about four o'clock in the afternoon, they remain with Him the rest of the day. It is clear that these details can be reported only by a person who himself was one of the two disciples, and that since they are given without further particulars as to what happened there in the lodging place of Jesus, and where they were conversing, since these details were of interest to none others, they could be reported in the history of Jesus only by him in whose memory this evening had left an indelible impression. These were the hours in which that understanding between himself and the Lord had been reached, which appears in such unique prominence in our gospel.

heard John *speak*, and followed him, was Andrew, Simon Peter's brother. (41) He findeth first his own brother Simon,

Now we know that this gospel was written by that Apostle whom Jesus loved, and who is mentioned in the older gospels as one of the three confidants of Jesus, and who stood nearest to His heart. But, as Peter is personally mentioned in the next verses, and James died at an early period as a martyr, he can have been none other than John himself, to whom tradition attributes this gospel. Now we understand why those days, when the Baptist gave his two testimonies, were so exactly known as to time and place to our Evangelist. This had occurred immediately before the day which proved to be the birthday of the new faith and life that he felt within himself.

But it was not only for the purpose of preserving these dearest of recollections that he who afterwards became an Apostle has reported this history. It is his special purpose to narrate how they had seen the divine glory of Jesus as the Incarnate Word (i. 14), and hence to report the first self-revelation of Jesus, through which He collected a group of believers around Him. In the circle of the Baptist, either among his disciples or among those baptized, He could most easily find those in whom He could, by His self-revelation in word and deed, establish the faith in Himself. Possibly He had Himself induced the Baptist to direct the two disciples, whom He had Himself seen among his followers, to Himself. We now learn, too, as this
41 becomes a matter of importance for what follows, the name of the second one of these two. It was Andrew, the brother of Peter, who is so well known from the earlier gospels. John evidently sees the hand of divine providence in the way in which Jesus secures

and saith unto him, We have found the Messiah (which is, being interpreted, ¹ Christ). (42) He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of ² John : thou shalt be called Cephas (which is by interpretation, ³ Peter).

(43) On the morrow he was minded to go forth into Galilee,

¹ That is, Anointed. Comp. Ps. 2. 2.

² Gr. Joanes : called in Mt. 16. 17, Jonah.

³ That is, Rock or Stone.

the first believers. It was only natural that Andrew 42 should first announce to his own brother Simon the joyful news which had been the outcome of the conversation of the evening with Jesus, namely, that He was the Messiah, i. e., the Anointed One sent by God to bring salvation. It was surely a providential thing that he happened to meet his brother. Peter had not, like his younger brother, become a disciple of the Baptist, as he was conducting a business of his own as a fisherman on the Sea of Genesaret. But he too had in these days happened to come to the Jordan in order to be baptized, in response to the appeal of the great prophet. 43 Naturally Andrew takes him to Jesus, and Jesus at once recognizes him as a man of the firmness of a rock, such as he some day should become. Certainly when we see Simon as we meet him in the older gospel, a man so easily influenced by various impulses, and who appears to us an inconsistent character among the disciples, he seems to us least of all like a man of rock. Here Jesus for the first time reveals Himself as the Searcher of hearts, who can see the innermost core of the man ; and He gives him a name that he is to bear afterwards, when he has proved himself as the one he is. Jesus never calls him by any other name than Simon ; but when he has fulfilled the mission which Jesus on the basis of his rocky nature assigns to him in Matt. xvi. 18, he is, as is seen throughout the whole New Testament, called by no other name than Cephas, or Peter, in the Christian congregations.

and he findeth Philip: and Jesus saith unto him, Follow me. (44) Now Philip was from Bethsaida, of the city of Andrew and Peter. (45) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. (46) And Na-

We do not know when this meeting between Andrew and Peter took place, and this is not a matter of importance for our Evangelist. But it was of importance to him, that on the very next day there occurred a new opportunity for a higher self-revelation of
44 Jesus. For as He was returning to His home through the Jordan plain, He meets Philip, and invites him to join Him in the journey. But this was again a providential meeting; for this man was a native of the birth-
45 place of Andrew and Peter and was probably an old acquaintance of theirs, who also had come to fulfil his duty of being baptized and was returning to Galilee. As Jesus on this journey was accompanied by the two brothers, and surely too by John, He now asks their neighbor to go with them. In his thoughtful way the Evangelist in his expression points to the fact that this journey laid the foundation for his becoming one of the disciples who later became the permanent followers of Jesus. But this is not what John desires to narrate,
46 but rather that here Philip meets an old acquaintance of his, named Nathanael, whom the older Evangelists called Bartholomew, i. e. the son of Tolmaj. Naturally he at once tells him of the joyful news, that in the Nazarene Jesus, who was everywhere called the son of Joseph because He had been raised in his house, the Messiah, promised in the Old Testament had been found. This seems strange to this man, who was a native of Cana in the neighborhood of Nazareth (cf. xxi. 2) because—we do not know why—Nazareth did not enjoy a very good

thanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. (47) Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! (48) Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. (49) Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. (50) Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see

reputation, and he cannot accordingly understand that 47
 anything good can come from that place, and least of
 all the Messiah. But at the urgent invitation of his
 friend to convince himself, he follows him to Jesus not- 48
 withstanding his doubts. And again Jesus shows Him-
 self to be the Searcher of hearts, by saying to him as
 he comes near Him, that he is a true Israelite in whom
 there is no guile. For that doubt which is ready to be
 instructed is an honest doubt and not merely a pretext 49
 for a renewed opposition. But as Nathanael asks Him,
 how He could claim to know him, whom He was seeing
 for the first time, Jesus makes known to him through
 the Spirit with which He had been anointed in His
 baptism, what humanly speaking, He could not have
 known. He saw Nathanael with the eyes of His om-
 niscience, when he, long before Philip called him,
 was standing under the fig tree. This was indeed a
 critical moment in the life of this man. Possibly before
 he entered upon his pilgrim journey to the Jordan he
 had been praying under the fig tree, that God would lead
 him to find Him to whose near approach the Baptist was
 drawing attention. For it is only in this way that we 50
 can understand, how Nathanael recognized in Him, who
 had found him in this quiet hour and who was as yet
 only a simple Rabbi, as the promised Son of God, who

greater things than these. (51) And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

II And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : (2) and Jesus also

is destined to become the King of Israel. Jesus, however, promises him, who has already recognized Him by this word of divine omniscience as that which He is, that he will yet see greater and more striking proofs of this. For in Him, the unique Son of man, the dream of the patriarch Jacob (Gen. xxviii. 12) will be fulfilled. The disciples will see coming from the heaven that now will always be open above Him, the angels of God ascending and descending, who will transmit to Him divine miraculous powers and enable Him to perform those great miracles. In this way this word prepares for the acme of this self-revelation of Jesus in the miracle at the marriage at Cana.

Jesus then went with a number of His newly gained adherents, who already in the older gospels are called disciples even if they did not belong to His permanent followers, in the direction of His home. Whether it was only those concerning whose relation to Jesus the Evangelist had reported, or others who had joined them on the journey, is not stated. But He does not go to Nazareth where He had been raised, but to the neighboring Cana, where accordingly His family was now living.

- 1 We hear from Mark (vi. 3,) that only His sisters yet lived in Nazareth. It was the third day when He arrived there ; and on this day it happened that a wed-
- 2 ding took place there, to which the family of Mary, who evidently was a very intimate friend, was invited. For this reason the Son, too, when He arrived with His

was bidden, and his disciples, to the marriage. (8) And when the wine failed, the mother of Jesus saith unto him, They have no wine. (4) And Jesus saith unto her, Woman, what have I

friends, was, after the manner of Oriental hospitality, at once invited with the family. The manner in which the motive is assigned for the invitation only confirms what without this is a self-evident conclusion from the whole plan of this gospel, which has not hitherto mentioned a word of any public ministry of Jesus, and expressly dates the beginning of it from the following events, namely, that He had not been invited for any official prominence that He enjoyed in the eyes of the host, but solely on account of the relations to this house sustained by His mother. She accordingly when the wine 8 failed learned of it at once. This easily happened, as a larger number of guests than had been counted upon had put in their appearance, and she at once draws her Son's attention to the fact. Of course this involved the question whether He would help in this hour of need ; but as in the following it is expressly stated that this was the first miracle, and that accordingly all the miracles of His childhood, as reported by later legends, are pure fabrications, it is impossible that His mother should have thought of miraculous help. For the hopes that the promises that had been made in connection with His birth had awakened in her, referred to other expectations as to His future than that of miracle-working in connection with a marriage. But Jesus recognized in the way in which His mother turned to Him a sign 4 which God had given to Him to help in a miraculous manner. It is impossible that the words that He addresses to her should be meant in an unfriendly spirit, since He makes use of the same address in His last words of love to her from the cross (cf. xix. 26.) Moreover in

to do with thee? mine hour is not yet come. (5) His mother saith unto the servants, Whatsoever he saith unto you, do it. (6) Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. (7) Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. (8) And he saith unto them, Draw out now, and bear unto the ¹ruler of the feast. And they bare it. (9) And when the ruler of the

¹Or, *steward*.

the Hebrew method of expression with which He deprecates her interference, it is merely implied, that He cannot help solely because His mother asks Him, but that He must wait until the hour has come, when God will direct Him to help, and at the same time furnish Him with the means and ways for helping. And His mother
5 did not understand Him in any other way; for her directions to the servants shows that He will help, when His hour has come; and that He will in some way need the assistance of the servants, proves that she does not even yet think of a miracle, which was not even necessary for this help. The fact, that the number of stone waterpots is mentioned, which for the purposes of the ordinary purification of the hands and vessels had been filled at the beginning of the meal but were now empty, and that the measure of the con-
6 tents are mentioned, only prepares for the understanding of the fulness of the divine gift, which Jesus is getting ready to give His hosts. It is the same purpose when Jesus, when His hour had come, directs that these
7 pots be filled to the brim and to draw without stint from
8 them. The fact that the water through a creative divine miracle has been converted into wine is also expressly emphasized by the fact, that the servants knew that they had taken water from the pots and that the master of the table had found that which they brought to be ex-
9 cellent wine. For he sportively rebukes the bridegroom,

feast tasted the water ¹now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, (10) and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. (11) This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

(12) After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples; and there they abode not many days.

¹ Or, *that it had become.*

in whose house the marriage takes place, for saving this 10 to the last, when the guests would scarcely be in the condition to appreciate its flavor. Nothing is said of the impression made by the miracle on the company assembled at the table; these evidently never learned whence the host of the wedding feast had secured this excellent wine. This miracle appears as the be- 11 ginning of the signs which Jesus had promised in i. 51-52, and in which He revealed His glory in the sense of i. 14. But only His disciples saw this glory and thereby received confirmation for their faith. Not only has He who was to bring all Israel the time of redemption and of blessing, here for the first time shown Himself to be the great Bringer of joy and of blessings, but, what was most important for the Apostle, there was revealed in this divine miracle of omnipotence, which God gave Him to perform, that in Jesus the eternal Godlike Word had become flesh. But just as though the Evangelist wanted again to confirm the fact, that it was he who had seen this glory on the occasion of this marriage, he records that Jesus went from here with His mother and brothers, who accordingly 12 also lived in Cana, for a few days to Capernaum. This notice is in itself entirely without importance, and has

(13) And the passover of the Jews was at hand, and Jesus went up to Jerusalem. (14) And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: (15) and he made a scourge of cords, and cast

of course for the narrator only the value of a memorable reminiscence. For together with the newly gained disciples, he too went with the company of Jesus down from the hills of Cana to the seacoast, where Capernaum lay. Here he himself was at home, as also the sons of Jonah; and without doubt the visit of Jesus was intended in the first instance for the homes of His first adherents. Only in this way can the interest be understood, with which John describes the first visit of Jesus to his native city and to his father's home.

It was not only at the marriage in Cana that Jesus had to wait till His hour had come. For His first public appearance, too, which it is the purpose of the second portion of our gospel to narrate, He must wait until God has
13 pointed out to Him the time and the opportunity. But
14 now the Passover festival was near, when all the pious Jews went up to Jerusalem; and He accordingly went up with them. And here it was that God gave Him the opportunity for the first public act of His ministry in the abuse that was practised by the traders and money-changers in the temple. The older gospels could naturally only report this cleansing of the temple in connection with the last visit of Jesus to Jerusalem, as they mention this one only. Here we hear, that it was on the occasion of His first visit after His baptism, that the cleansing of the temple took place. And that this is the report of an eyewitness, we see from the fact, that the episode is only here described in an intelligible manner. Filled with holy zeal on account of this
15 desecration of the sanctuary, Jesus seizes several cords that were lying on the ground, and twisting these into

all out of the temple, both the sheep and the oxen ; and he poured out the changers' money, and overthrew their tables ; (16) and to them that sold the doves he said, Take these things hence ; make not my Father's house a house of merchandise. (17) His disciples remembered that it was written, ¹Zeal for thy house shall eat me up. (18) The Jews therefore answered and said unto him, What sign showest thou unto us,

¹ Ps. lxxix. 9.

a scourge, with this drives out all the animals. The traders followed as a matter of course. The smaller coin of the money-changers He sweeps off the tables and overturned the tables themselves, so that the money could not again be collected upon them. The sellers of pigeons, however, who sat by the cages, He orders to 16 take the birds away and no longer to desecrate the temple by making it a selling booth. With this the word had been spoken that gave the necessary interpretation to His actions. Designating Himself as the one who must protect His Father's house against desecration, He declares that He has not come as the Baptist did, to call individuals to repentance, but to begin something new in the centre of the religious life of the people. It is in perfect accord with His manner, which we learned in the older gospels, that He was still far from declaring Himself or His Messianic calling ; but this only shows that He has begun His public ministry, the ends of which were purely religious. His disciples, indeed, who 17 have already found in Him the Messiah and naturally too at this festival, to which they too had gone up, crowd around Him, explain His action on the basis of what the Scriptures, in Ps. lxxix. 10, say concerning the Messiah. The leaders of the people, on the other hand, who here too are described as the representatives of the unbelieving people, were by this action embarrassed to the greatest degree. They could not disapprove of what 18 Jesus had done, in justification of which the silent con-

seeing that thou doest these things? (19) Jesus answered and said unto them, Destroy this ¹temple, and in three days I will raise it up. (20) The Jews therefore said, Forty and six years was this ¹temple in building, and wilt thou raise it up in three days? (21) But he spake of the ¹temple of his body.

¹ Or, *sanctuary*.

sent of the masses spoke loudly; but they could not sanction it, because they would then censure themselves for having permitted this abuse all these years. They then undertook to criticise the action from a formal point of view and demanded a sign through which He could furnish the proof that He had been called to do away with this abuse. Jesus answers with the same words which we already know from His trial. But here we learn that it was really false witnesses, who declared that

19 Jesus had said that He wanted to tear down the present temple. No; He had asked the leaders of the people only to keep on as they were doing now, and by suffering such abuses to prepare the way for the destruction of the temple themselves. He would, as Mark xiv. 58, already interprets the word, in the shortest period of time erect the new temple of the kingdom of God, in which God, in a different way than in a temple made of stone, would have His habitation, and in this way prove

20 that He was justified in His reformatory actions. The leaders of the people, naturally ironically, applied the second part of His words to the stone house of God and considered it ridiculous, that He wanted to build up this temple in three days, upon which, since the beginning of the restoration by Herod the Great, they had been building for forty-six years. The Evangelist

21 refers His statement to the temple of His body which they, by slaying Him, would tear down, while He by the resurrection, would again build it up on the third day (cf Matt. xii. 40). He sees in his thoughtful way in the fact that the leaders of the people

(22) When therefore he was raised from the dead, his disciples remembered that he spake this ; and they believed the scripture, and the word which Jesus had said.

(23) Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs

cannot understand them, and instead of coming to a knowledge of their wrong, resort to this misinterpretation of the words of Jesus to get rid of a proper understanding, already the beginning of the end. But he 22 expressly remarks, that this interpretation was not understood by the disciples until it had been made clear to them by the resurrection of Jesus. He closes his report with the statement, that, as the fulfilment of Ps. lxix. 10, had strengthened them in their faith in the Scriptures, which had accurately predicted the holy wrath of Jesus, so too, the fulfilment of the words of Jesus in His resurrection had strengthened their faith in His entire word.

The Evangelist enters upon the public ministry of Jesus, that had begun by the cleansing of the temple, and 28 which He continued during His visit on the Passover celebration in Jerusalem, exactly as later, in Galilee. He had begun to proclaim the near approach of the kingdom of God, by performing miracles and signs and to confirm the fact that the grace of God had now been offered to the people. But His success did not correspond to the expectations. Many, indeed, did believe in His name, acknowledging that He was what He was claimed to be by those who afterwards believed in Him as the Messiah. This faith, however, was founded entirely upon the visible impression of the miracles which He performed, and, accordingly, if the popular expectations which were entertained of the Messiah should not be realized, could be changed at once into the very opposite. Only one, who had himself experi-

which he did. (24) But Jesus did not trust himself unto them, for that he knew all men, (25) and because he needed not that any one should bear witness concerning ² man ; for he himself knew what was in man.

III Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews : (2) the same came unto him by

¹ Or, a man ; for . . . the man.

enced how Christ had revealed Himself in the circle of the believers as the one He was intended to be, could
 24 feel with Jesus, that He could not trust the miracle-believing crowd, and did not, therefore, go more deeply into the message He brought, but was content with
 25 the first impressions. He ascribes this to the fact, that Jesus, as the Searcher of hearts, did not permit Himself to be blinded by this superficial success, because He knew exactly what this seeming faith in the truth amounted to. Hence it becomes the duty of the Evangelist to show in this part of his book, that Jesus in many ways tried to lead the people to a higher faith in His word, and did this in all the three divisions of the country. The first narrative in which this is shown is the conversation with Nicodemus.

1 That a member of the Sanhedrin, one of the Phari-
 2 saic party, did not venture to have it known to his associates that he had begun to take an interest in Jesus, and for that reason went to Him by night, shows how unpopular Christ had already become with the leaders of the people. And yet the words with which he introduces himself to Jesus, show that he is not alone in his own circle in the conviction that Jesus must be a divinely sent teacher. It is true that this impression on their part was only based on the miracles of Jesus, which they were forced to acknowledge could not be performed without divine help. But when he meets Jesus with this recognition he thereby indirectly asks of Him to say what He had

night, and said to him, Rabbi, we know that thou art a teacher come from God ; for no one can do these signs that thou doest, except God be with him. (3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born ¹anew, he cannot see the kingdom of God. (4) Nicodemus saith unto him, How can a man be born when he is old ? can he enter a second time into his mother's womb, and be born ? (5) Jesus answered, Verily, verily, I say unto thee, Except one be born

¹ Or, a man : for . . . the man.

really come to teach. Nicodemus had accordingly noticed full well that Jesus had not yet spoken His last word, and, accordingly, he asks Him what His views are in reference to the kingdom of God, the near approach of which He was proclaiming, and in reference to the means for its realization. Jesus, however, directs the 8 leader in his search for further information to the fact, that the most important thing is surely to be able to participate in this kingdom of God ; and, in order that this may be the case, it was first of all necessary that he make an entirely new beginning of life, such as was made when men were born. At bottom this was nothing else than the demand for a change of heart, with which He had begun His ministry in Galilee, only that He represents this to the Pharisee, who was probably self-righteous, and probably from his standpoint truly pious, more strongly as a complete regeneration of life. But it is just this feature that he cannot understand. That such a thing would be demanded of the publicans and sinners, he could no doubt recognize as perfectly correct ; but to the Pharisee, who had made the fulfilment of the law the object of life, both for himself and his people, the term regeneration, which seemed as a matter of course to be a figurative expression, seemed so entirely inapplicable that he did not enter upon any further discussion of it, but declines to 4 accept the teaching with a reference to the impossibil-

of water and the Spirit, he cannot enter into the kingdom of God. (6) That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, Ye must be born ¹anew. (8) ²The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth : so is every one

¹ Or, *from above*. See ver. 31 ; ch. 19. 11 ; Jas. 1. 17 ; 2. 15, 17.

² Or, *The Spirit breatheth*.

ity of the thing in its literal sense. Jesus knows well, that Nicodemus simply does not want to understand this word ; and He accordingly describes it further, with-
 5 out entering upon the description of the figurative meaning, by stating that, indeed, a baptism of water, such as John had introduced, would not suffice for this, because this only represents the resolution to lay aside some failings, but that a baptism of the Spirit was necessary for this, in which the power from on high, promised for the Messianic period, will create a new life from the very beginning. Not any particular sinfulness makes this a necessity, but the general sinful
 6 nature of man, just as we find it. For the bodily birth can produce only a bodily life ; but the truly spiritual life, which comes from God and leads to God, does not originate on the basis of this natural life, but can be
 7 produced only by the Spirit from God. Therefore Nicodemus is not to be surprised that Jesus is demanding this new birth from him, too, and his associates. It would not be possible to teach on this matter theoretically, but this regeneration can only be experienced practically. Its origin in the spirit was just as it is with the wind. The Hebrew uses the same word to
 8 designate wind and spirit. Where the wind originates and where it remains, nobody knows ; but that it is here, can be known from its noise. The origin of spiritual birth can as little be explained ; but its presence can be seen from its effects. But as Nicodemus still

that is born of the Spirit. (9) Nicodemus answered and said unto him, How can these things be? (10) Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? (11) Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. (12) If I told you earthly things and ye believe not, how shall ye

continued to ask, how a person can feel these effects, 9 Jesus expresses His surprise, that an honored teacher 10 in Israel, such as Nicodemus was, could claim that he did not know this. For the Scriptures often speak of these workings of the Spirit of God; but that they could be received, as is the case with all gifts of grace, only in believing obedience to God and to the word of His Messenger, the Scripture savant certainly must know. But just this obedience he has refused to render. The Baptist had already drawn attention to the difference between the baptism of water and that of the Spirit, and had experienced this difference in connection with the baptism of Jesus. Both these mes- 11 sengers of God in the present time could accordingly testify to this by their own experience. But when Jesus now demands of Nicodemus that he must experience this regeneration in a most thorough manner, he ironically rejects this word because it does not agree with his prejudices. And this all do who think like him and will not accept the testimony of the Messenger of God. Now Nicodemus comes and wants to know what He has to teach with reference to the kingdom of 12 God. But if he will not even believe Him in what He says of earthly processes, as that concerning the regeneration that is necessary for all, how could he then believe if Jesus should, perchance, speak to him of the divine commands concerning the establishment of the kingdom of God and its purpose? All this would still

believe if I tell you heavenly things? (13) And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, ¹who is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; (15) that whosoever ²believeth may in him have eternal life.

(16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish,

¹ Many ancient authorities omit *who is in heaven*.

² Or, *believeth in him may have*.

be more in conflict with his prejudices, and would still more surely be rejected by him than was the statement
18 concerning regeneration. And yet nobody else can announce these heavenly things than He, the unique Son of man. For nobody has ever ascended into heaven in order to learn them there; only that Son of man, who was in heaven, as is stated by an old addition correctly explaining the text, can alone declare these. And
14 how necessary the absolute and unconditional faith in Him is, will only appear fully, when He shall be raised upon the cross, in order, according to the command of God, to achieve the salvation of the world and thereby make the establishment of the kingdom of God a possibility. For just as Moses had in the desert raised up a metal serpent upon a staff (cf. Num. xxi. 8), so
15 that by looking with faith upon it, Israel could be saved from the deadly bites of the serpents, so the believer only on account of the Son of man, who has been raised for him upon the cross, can receive eternal life. With this, then, Jesus has come to the point where He must declare something entirely new to Nicodemus. The sending and the giving of the Son, whom the prophets have predicted, unto death, is the
16 greatest sacrifice of love which God has brought for lost mankind; for this Son, as is every one who is only begotten, is the dearest object of the Father's love; and yet He has given Him for the benefit of the sinful

but have eternal life. (17) For God sent not the Son into the world to judge the world ; but that the world should be saved through him. (18) He that believeth on him is not judged : he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. (19) And this is the judgment, that the light is come into the world, and men loved the darkness rather than the

world. The Baptist had believed that He had come to bring judgment ; but God has sent Him to save the world. In the older gospels, also Jesus has announced that the judgment has been postponed till His work is completed (Matt. xiii. 24-30 ; 47, 48). Indeed, he who believes in Him is not judged at all, because it is already decided by his faith that he will attain to salvation. But he who does not believe is already judged ; for by the very fact that he refuses to believe the only begotten Son of God in faith, he has excluded himself from the redemption which only faith can secure. It sounds like a contradiction that Jesus is declared not to have come to judge, and that nevertheless, according to the acceptance or rejection of Him, the judgment will take place. This seeming contradiction the Evangelist explains and makes prominent on the basis of his own experience. He has already declared at the opening of his gospel, that light had come into the world. It is not the fault of the light if men, as a rule, rather live in the darkness instead of the light. This comes from themselves and their evil deeds. For everybody who does the evil must hate and flee the light, because it uncovers his sinfulness, and because he does not want to be convinced of the wickedness of his deeds in order that he may discard them. There are, indeed, those whom the revelation of God in the law and in the prophets has led to the truth ; and this truth will always tell a man what he must do. But only he

light; for their works were evil. (20) For every one that ¹doeth evil hateth the light, and cometh not to the light, lest his works should be ²reproved. (21) But he that doeth the truth cometh to the light, that his works may be made manifest, ³that they have been wrought in God.

(22) After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

¹ Or, *practiseth*.

² Or, *convicted*.

³ Or, *because*.

who does the will of God that he has thus learned will feel himself attracted by the light. He not only needs not fear, but he must rather desire that his deeds may be made known, because thereby it becomes clear that these are founded in God, and that they are the result of His gracious operation, which had been made possible through His preparatory revelation. How can he otherwise than anxiously long for the perfect revelation of God, which is to fulfil in him what God has begun? But he who does not permit the former revelation to produce in him its intended purpose, will not submit to the latter either, and thereby will bring down upon himself that judgment which Jesus did not wish to bring, but which through his own fault is passed upon him. It is not the purpose of the Apostle to narrate what the result of this conversation with Nicodemus was; that it was not lost on him we will see later. At this place it was of importance for the Evangelist to show that the chief purpose of the activity of Jesus was to lead away from that superficial faith in Him based on His miracles to the faith in His word, without which it is impossible to attain to the salvation that He has brought.

22 Jesus had become convinced during the festival that the people were not yet ripe for His Messianic activity, and that He had to prepare the way for Himself. For this purpose He went out of the capital city into the rural districts of Judæa and began there, as

(23) And John also was baptizing in *Ænon* near to *Salim*, because there ¹was much water there : and they came, and were baptized. (24) For John was not yet cast into prison. (25) There arose therefore a questioning on the part of John's

¹ Gr. *were many waters.*

John had done, to baptize, for which purpose He, as John had done, surrounded Himself with disciples. For, as it is expressly stated in iv. 2, He Himself did not baptize, but had His disciples do so, that it might not seem that He had resigned the claim of being the Greater One, who was to baptize, not with water, but 23 with the Holy Ghost. John, however, continued to baptize, for which purpose he went further north, probably on the border of Galilee, where the Jordan was deep enough for his baptism. We do not know any particulars about the two places mentioned. The Evangelist expressly states that at this time John had not yet been cast into prison, because, according to 24 Mark i. 14 (Matt. iv. 12), it might seem that Jesus had not begun His public ministry at all until after the imprisonment of John. The Evangelist, however, mentions the time when Jesus entered upon His preparatory work after the manner of the Baptist only for the purpose of communicating the last testimony of the Baptist, which shows that he, notwithstanding the seeming withdrawal of Jesus from His special work, still recognized in Him with clear eye the Greater One who was yet to come. The occasion for this testimony is given us by the Apostle only briefly, and 25 in outline. It could not be otherwise than that the news should come from Judea to the place where John was baptizing, concerning the multitudes that came to Jesus to be baptized; and thus it occurred that between the disciples of John and a man from Judea, who had evidently been baptized by the disciples of Jesus, a contention arose as to which baptism was the

disciples with a Jew about purifying. (26) And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. (27) John answered and said, A man can receive nothing, except it have been given him from heaven. (28) Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. (29) He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's

more effective purification. But it is clear from the complaint made by the disciples of John to their
26 master, that the fact of these crowds flocking to Jesus was the ground of the dispute. It seemed not to be the proper thing in their eyes that He, who, only by the testimony of their master, had been introduced to public life, and who accordingly owed His public
27 recognition to him, should now become his competitor in baptizing. This it was, in the first place, that induced John to emphasize the fact that every success is to be attributed to divine influence; so that Jesus could not arrogate anything to Himself if His baptismal work
28 was successful. His disciples certainly themselves knew that he had expressly declared that he was not the Messiah, but only the one preparing the way for Him; or, as he expresses it, was the friend of the bridegroom,
29 who had won the bride for Him. In the crowds flocking around Jesus He already sees the union of the people with the Messiah; and, as the friend of the bridegroom, without envy, rejoices when on the marriage day he hears the joyful exultation of the bridegroom's voice because the bride is his own, thus, too, his joy has become complete only since he has heard that the people are flocking around Jesus as their Messiah. It is inherent in the nature of the case

voice : this my joy therefore is made full. (30) He must increase, but I must decrease.

(31) He that cometh from above is above all : he that is of the earth is of the earth, and of the earth he speaketh : ¹he that cometh from heaven is above all. (32) What he hath seen and heard, of that he beareth witness ; and no man receiveth his witness. (33) He that hath received his witness hath set his seal to *this*, that God is true. (34) For he whom God hath sent speaketh the words of God : for he giveth not the Spirit by measure. (35) The Father loveth the Son, and hath given all things into his hand. (36) He that believeth on

¹ Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

that the forerunner will retire just in proportion as his 30 great Successor increases in reputation and activity. In a different sense from the other messengers from 31 God, the Messiah has come from above. The former had all had their origin only upon earth, and therefore belonged to the inhabitants of the earth, for which reason they could speak only of earthly things, although they did this through divine inspiration. Only He who 32 had come from heaven could testify of that which He has there heard and seen in His direct communion with God ; but it will soon appear that this, His unique testimony, none of those who are not flocking around Him will receive. There would never be more than a few who would really accept it, and these alone thereby confess that God is true. For they have 33 in Jesus the unique prophet, who, at all times and places, speaks the Word of God, because He did not receive the Spirit merely in a measure, as did the prophets, who were deemed worthy of only single revelations by the Spirit, but He is at all times under the influence of the Spirit (cf. i. 32), who interprets for Him what He has brought with Him from His 35 eternal existence and original knowledge. Only to the Son of His love, i. e. the Messiah, has God entrusted the carrying out of all His plans of redemption ; there- 36

the Son hath eternal life; but he that ¹obeyeth not the Son shall not see life, but the wrath of God abideth on him.

IV When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (2) (although Jesus himself baptized not, but his disciples), (8) he left Judæa, and departed again into Galilee. (4) And he must needs pass through Samaria.

(5) So he cometh to a city of Samaria, called Sychar, near

¹ Or, *believeth not*.

fore all salvation depends on faith in Him. To demand this faith He had come, and whosoever refused Him this faith will never see life or take part in it, because the wrath of God, from which none can save except the Messiah, remains upon him. In this way the last words of the Baptist re-echoe his first, which we heard from his lips in Matt. iii. 7.

But the Pharisaic party also, who from the outset
1 were hostile to Jesus, heard of the crowds that flocked
around Jesus, and saw that by His baptizing He was
2 gaining more disciples than John himself. In this
Jesus recognized a divine hint that the time of His
preparatory work was passed. He did not want to
3 attract the special attention of the Pharisees, and
have these from the outset cause Him difficulties in
Galilee. For this reason He left Judea. The direct
way from here to Galilee lay through Samaria. The
Evangelist seeks to emphasize the fact that He did
4 not pass through this district in order to labor there;
but rather, that the surprising success there was purely
a gift of God. In this way he leads over to the second
picture, in which he purposes to describe the activity
of Jesus, namely, His conversation with the woman
of Samaria.

5 Near the little town of Sychar was to be found the
parcel of ground that Jacob, according to Gen. xxxiii.
19, had bought from Shechem, and, as was generally

to a parcel of ground that Jacob gave to his son Joseph : (6) and Jacob's ¹well was there. Jesus, therefore, being wearied with his journey, sat ²thus by the ¹well. It was about the sixth hour, (7) There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink. (8) For his disciples were gone away into the city to buy food. (9) The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman ? (³For Jews have no dealings with Samaritans.) (10) Jesus answered and said unto her, If thou knewest the gift

¹ Gr. *spring* : and so in ver. 14 : but not in ver. 11. 12.

² Or, *as he was*. Comp. ch. 12. 26.

³ Some ancient authorities omit *For Jews have no dealings with Samaritans*.

believed, had given to Joseph, whose body was buried there (cf. Josh. xxiv. 32). Here there was a well which it was claimed that Jacob himself had digged. It was about the hour of noon when Jesus, tired out by His journeying, sat down by this well, and as He was ⁶thirsty, asked a woman who happened to come to the ⁷well at this time for the purpose of getting water, for a drink of water. For the disciples who were accompanying Him on His homeward journey, at least those who had the utensils with which to draw water, had gone into the city for the purpose of purchasing food. ⁸It was not Jesus' purpose to enter upon a conversation with the woman ; but when the woman in a teasing way, asks Him how He, a Jew, could so humiliate Himself as to ask for anything of a Samari- ⁹tan woman ; which on account of the antipathy of the Jews, preventing them from having any social intercourse with the Samaritans whatever, must have been an unpleasant task for Him. He recognizes in this a divine hint, that directs Him to forget His own needs and to speak to her of His own mission. If she would know the gift of God which He has to offer her, which naturally presupposes that she must first know Him, then she would rather be asking Him for some- ¹⁰

of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. (11) The woman saith unto him, ¹Sir, thou hast nothing to draw with, and the well is deep : whence then hast thou that living water ? (12) Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle ? (13) Jesus answered and said unto her, Every one that drinketh of this water shall thirst again : (14) but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water springing up unto eternal life. (15) The woman saith unto him, ¹Sir,

¹ Or, *Lord*.

thing and not He her. Referring to the water for which He had asked her, He designates the message of redemption that He would have to bring her, as a cooling, refreshing draught from a fountain. The
11 woman then in a reverent tone addresses the man who claims to be something special ; but she does not know whence He will draw this refreshing water which He offers her. He cannot get it out of this deep well without the necessary utensils. And to draw it from another source would seem to indicate that this well
12 was not good enough for Him, which had, however, been digged by the ancestor of both of them, and which was sufficient for him and all that belonged to
13 him. In order to show the woman that He was speaking of spiritual things, Jesus now says, that He did not mean a water, after the drinking of which one
14 would again become thirsty. He offers her a water that will quench her thirst forever, because the redemption that He offers, accepted once, produces a
15 satisfaction that endures to eternity. But the woman, who had no appreciation whatever of spiritual things, can by this, too, not get beyond the idea of a miraculous water, which, if it really has the virtue that He claims for it, would relieve her of all necessity of ever

give me this water, that I thirst not, neither come all the way hither to draw. (16) Jesus saith unto her, Go, call thy husband, and come hither. (17) The woman answered and said unto him, I have no husband. Jesus saith unto her, thou saidst well, I have no husband: (18) for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. (19) The woman saith unto him, ¹ Sir, I perceive that thou art a prophet. (20) Our fathers worshipped in this mountain; and ye say, that in Jerusalem

¹ Or, *Lord*.

again drawing water. But there is no better method of awakening a need for spiritual things than by arousing the consciousness of guilt. And in order to excite this, God enables Jesus to see at once before His eyes the entire history of the woman. And in connection with this Jesus tells her to call her husband. The woman, who feels that by this the weak spot of her past life had been touched, wants to evade a direct confession of guilt by a half true answer, which can be understood to mean that she is not married at all. Thereupon Jesus takes her at her word, and tells her to her face that this is indeed true, that she legitimately has no husband, for she had had five husbands, and he whom she now has is merely her paramour. Already this five-fold wedlock, which had certainly and in each case been dissolved by death, could not but startle her conscience, as it brought home to her her present illegitimate relationship. She does not venture to deny, and with the confession that He is a genuine prophet, she makes a full confession of her guilt. And now we see that this superficial woman was not altogether indifferent to religious interests, although these are for the present of a purely theoretical nature. As she had a prophet before her, she lays before Him the popular controversy that separated the two kindred peoples. Before her eyes lay Mount Gerizim, where

is the place where men ought to worship. (21) Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. (22) Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. (23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ¹ for

¹ Or, *for such the Father also seeketh.*

the Samaritans had at one time built a temple of their own, which, even after its destruction by John Hyrcanus, still continued to be a place of worship for them, as much as Jerusalem was for the Jews. Thereupon Jesus makes an appeal to the faith of the woman
21 in Him as a prophet. The hour will come when the Samaritans will give up their worship in Gerizim, but not to accept that in Jerusalem; but because they will worship God as the Father, who is everywhere near to His children and therefore does not require any special place in which He is to be worshipped. For the pres-
22 ent indeed the worship of the Jews is the only correct kind, because they alone know perfectly the character of Him whom they worship. The Samaritans, who accepted only the law, know him only in so far as He has revealed Himself in this law; but the Jews know Him as the God of salvation, which He has promised through the prophets, because through these He had prepared the people for the redemption that was coming
23 from their midst. But this contrast will pass away; for with the Messianic period, which has already been begun in the adherents of Jesus, a new way of worshipping has come for the Jews too, because in it God has revealed Himself as the Father of each single person who worships Him in the right way. This correct way of worshipping God is purely spiritual, no longer confined to any fixed cult or place, and is the only true worship, because in it God is known, through the high-

such doth the Father seek to be his worshippers. (24) ¹God is a Spirit: and they that worship him must worship in spirit and truth. (25) The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. (26) Jesus saith unto her, I that speak unto thee am *he*.

(27) And upon this came his disciples; and they marvelled

¹ Or, *God is spirit*.

est revelation of His love, as the Father. But such 24
real worship God also requires on account of His true
essence. For so much the Samaritans, as well as the
Jews, know of Him, namely, that, according to His
essence, He is a Spirit. But it is in the nature of a
child that it must be like its father; then, too, the
true worship of a child of God can only be of a spiritual
character and of a kind in which the true essence of
the Father, i. e. His Fatherly love, can be fully grasped. 25
Incapable of comprehending all this, and yet over-
powered by the words of Jesus, the woman refers to the
Messiah, whom the Jews call the Anointed One. The
Samaritans, too, were expecting Him, and just on ac-
count of Deut. xviii. 15, as a prophet like unto
Moses, who, when He should come, would give full in-
formation on all these difficult problems. Jesus, how-
ever, who, in these words sees the beginning of a desire
for salvation on the part of the woman, tells her that
the Messiah has already put in His appearance, and that
it is He.

The conversation with the woman only constitutes
the introduction to the work of Jesus in Samaria, in
which it clearly is seen, how Jesus can lead away from
the faith in Him solely on account of His miraculous
deeds to the faith in His word and in His person. Nor
had this activity been sought by Jesus. While He was
still conversing with the woman, His disciples return, 27
as is seen by their surprise on account of this conversa-

that he was speaking with a woman ; yet no man said, What seekest thou ? or, Why speakest thou with her ? (28) So the woman left her waterpot and went away into the city, and saith to the people, (29) Come, see a man, who told me all things that *ever* I did : can this be the Christ ? (30) They went out of the city, and were coming to him. (31) In the meanwhile the disciples prayed him, saying, Rabbi, eat. (32) But he said unto them, I have meat to eat that ye know not. (33) The disciples therefore said one to another, Hath any man brought him *ought* to eat ? (34) Jesus saith unto them,

tion. It was considered unworthy of a rabbi, to enter upon a discussion of questions pertaining to the law with a woman ; yet their reverence for the Master prevents them from asking what He is doing, or why He had entered into a conversation with her. But the return of the disciples breaks off the conversation. The
28 woman no longer thinks of what she came for, but leaves
29 her waterpot and hastens back into the city in order to bring to the other people of the town the surprising intelligence, that a man was there who had told her her entire past history. Only in a doubtful manner she asks if perchance this could be the promised great
80 prophet. On hearing this news, the people of the city
82 hurry out ; and we are to imagine them as being on the way, when Jesus refuses to partake of the food which the disciples had brought and of which they asked Him to eat, because He had partaken of a food of which they knew nothing. Only after the disciples had in this
88 connection thought of bodily food, Jesus tells them that
84 it was for Him the greatest inner satisfaction, which made Him forget His bodily needs, to do the will of His Father in heaven. For the first time He had been permitted to speak to the woman concerning the final purposes of His coming ; to her He has without reservation declared Himself as the one who can realize them.

My meat is to do the will of him that sent me, and to accomplish his work. (35) Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ¹ white already unto harvest. (36) He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. (37) For herein is the saying true, one soweth, and another reapeth. (38) I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

¹ Or, *white unto harvest. Already he that reapeth, &c.*

And He already knows that this is only an introduction to the completion of the work which God had commanded Him to do in Samaria. For now the people of the city, called by the woman, are at hand, whose willingness to believe He reads in the fact that they came to Him through the fields of grain in their earliest green. In order to show His disciples of what work of God He is speaking, He tells them, that they see only 35 the green harvest fields which still need four months before they are ready to be harvested, but He sees already the shining and ripe grain fields, which are ready for the harvest. He has in mind the Samaritans, ready to believe in Him, who are coming through the fields. He who afterwards will gather this harvest, i. e. will 36 bring the believing Samaritans into the kingdom of God, his reward will consist in this, that he is bringing the souls of men into eternal life. Such harvest rejoicing is not a selfish joy, as is all earthly happiness, but will be divided between the harvester and the sower, who had sown the seed; for to this 37 case alone applies the proverb that a different person will gather the harvest from him who has scattered the seed. He has scattered the seed out of which the faith of the Samaritans grew; they will one day bring the believing Samaritans into the kingdom of God and in this way receive the reward for His labors 38

(39) And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. (40) So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. (41) And many more believed because of his word; (42) and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

(43) And after the two days he went forth from thence into Galilee. (44) For Jesus himself testified, that a prophet hath no honor in his own country.

in sowing. The Evangelist already sees this future present to the eyes of the Lord, which for himself was already something past (Acts. viii.). For the earthly life of Jesus, in accordance with the promises, was limited to the Jews, and it was not His calling to gather a congregation here in Samaria; but He knew that God had given Him, without His having sought it, to sow the seed here, which afterwards was to produce such a quick
39 harvest. It was only at the outset, the word of the woman saying that there was a man who had told her her entire past, that had brought the people of the city
40 out to see Him. But when they had come to Jesus and
42 He, at their invitation, had remained two days with them, many more then believed in Him on account of His words, and confessed it themselves, that they had by this word been led to a faith in Him as the Saviour
48 of the world. And now it becomes clear what He meant by this picture of sowing and the harvesting. He was not privileged to enjoy the fruits of this work of sowing longer than two days. A more arduous work
44 of sowing yet awaited Him. The Evangelist recalls the word in Mark vi. 4., which Jesus had spoken of His own experience. In the ordinary course of events, a prophet finds the honor he seeks least of all in his native

(45) So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast : for they also went unto the feast.

(46) He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain ¹ noble-

¹ Or, *king's officer*.

place. Not Samaria and its willingness to hear was the place that God had appointed as the field for the work of Jesus, but Galilee, which was not ready to receive Him. Here through continuous hard labor to win the hearts, which in the ordinary course of nature were locked to Him, was His mission. How He performed this mission the older gospels have, in the greater portion of their contents, reported in detail. Our Evangelist again reports only a single incident from this activity, namely how He succeeded here too in changing the mere faith in Him on account of His miracles into a faith in Him and His word. This is the narrative of the healing of the nobleman's son in Capernaum.

Only on the presupposition that His family was now 45 living in Cana can it be explained that Jesus, when He 46 returned to Galilee, went to this little place first. For the fact that He was already known here on account of His miracle would have been the last reason to induce Him to go there. Our Evangelist expressly characterizes the reception which was accorded Jesus in Galilee as one that was based entirely upon the impression which His miracles had made and which the people had also seen when they had gone up on the festival to Jerusalem. By this the Evangelist intends to indicate that this was not the honor that Jesus was seeking. Therefore He was compelled by patient work as a sower to secure for Himself the honor that He desired ; and He at once found an opportunity of doing this. The reports of the great miracle-worker, as which Jesus was now known in His native land, had also reached Capernaum,

man, whose son was sick at Capernaum. (47) When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son ; for he was at the point of death. (48) Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. (49) The ¹nobleman saith unto him, ²Sir, come down ere my child die. (50) Jesus saith unto him, Go thy way ; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. (51) And as he

¹ Or, *officer*.

² Or, *Lord*.

- 47 where the son of a royal official was lying sick. Scarcely had the father learned that Jesus had returned from Judea, where He had been abiding for months, to Galilee, when he at once starts for Cana, where he expects to find Jesus in the bosom of His family, and asks Him to help his son, who is already at the point of death. Jesus, however, receives him with the criticism of the common faith based on His miracles, which had brought
 48 this man, too, to Him. People believe in Him only because they see that He performs miraculous deeds ; but it is the purpose of the miracles only to show, that in Him and with Him the promised salvation had appeared, and that people are not to believe in Him as the miracle-worker but as the one who has brought redemp-
 49 tion. But the father only repeats his urgent prayer, that Jesus would come down to Capernaum, before it was too late. Thereupon Jesus tests his faith. He will not go
 50 Himself, but He instructs the father to go down, and asks of him to believe upon His mere word, that he would find the danger of death gone. He knows that God at all times will enable Him to perform His miracles, and that at the prayer of the father, He has granted this help. The father stands this test. He has not seen any miracle ; he has only heard the word of promise from the lips of Jesus ; but he believes His word and
 51 starts to go home. At once his faith is crowned : for

was now going down, his ¹servants met him, saying, that his son lived. (52) So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. (53) So the father knew that it *was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. (54) This is again the second sign that Jesus did, having come out of Judæa into Galilee.

¹ Gr. *bondservants*.

while yet on the way home, his servants, who have been sent to meet him, allay the anxieties of the father by the message of the recovery of his son, which makes it unnecessary to call in the miracle-working physician. It was, according to Jewish reckoning, already the sixth hour in the evening and the new day had already begun, when he met the servants. Now the nobleman learns 52 from them that yesterday, soon after one o'clock, or exactly at the hour when Jesus had given to him His word of promise, the deadly fever had left him, and recovery had set in. Now he knows that he can absolutely trust the word of Jesus, that he can trust the message of redemption He has brought, just as he had believed the word of promise; and his whole family believed in Him. Thus Jesus received at once, after He had returned to His native province of Galilee, an opportunity to perform a miracle, through which, as His first miracle had strengthened the faith of His disciples (ii. 11.), the faith of a whole household in Him had been firmly established. The Evangelist sees in this a sign, that Jesus would be successful in gaining a firm foothold even in the unreceptive ground of His native province. But it is not his purpose to describe this in detail. He hastens, in the third part of his gospel, to the real crisis in the public activity of Jesus. But this, of a necessity, was different in Galilee from that in Judea, where the unbelief of the heads of the people was at once converted into

V After these things there was ¹a feast of the Jews; and Jesus went up to Jerusalem.

(2) Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew ²Bethesda, having five porches.

(3) In these lay a multitude of them that were sick, blind,

¹ Many ancient authorities read *the feast*. (Comp. ch. 2. 13 ?).

² Some ancient authorities read *Bethsaida*, others *Bethsatha*.

a deadly hatred, when He arrived there again. Accordingly John at this point reports first a healing in Jerusalem on the Sabbath day, on which occasion this bitter enmity burst forth.

- 1 The festival, here unnamed, to which Jesus went up to Jerusalem, was probably that of Purim or the festival of lots, which was celebrated in March as a memorial of the deliverance of the nation from the murderous plots of Haman. There is nothing said about the disciples accompanying Him; and it has accordingly been thought, that the time when He had sent them out for the first time was chosen by Him for this visit on the festival, in order to spare the disciples the disheartening spectacle of His sharp collision with the leaders of the people, which He saw so surely impending. It certainly was a different thing when He told them of what difficulties He had there met, from what it would have been
- 2 if they themselves had experienced the outbreak of the
- 3 hostility of the people's leaders. But there was in Jerusalem, seemingly, too, still in the time of the Evangelist, a so-called house of mercy, consisting of five halls, which, probably as a result of a liberal endowment, had been erected around the sheep pool, where the sick who wanted to make use of the healing water that gushed forth in the pool, could lie protected against the inclemency of the weather. The later copyists, whom Luther follows, thought it necessary to
- 4 explain at this point, which afterwards is a natural conclusion from the narrative itself, that often it was neces-

halt, withered.⁶ (5) And a certain man was there, who had been thirty and eight years in his infirmity. (6) When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? (7) The sick man answered him, ²Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. (8) Jesus

¹ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*
² Gr. Lord.

sary for a patient to lie there a long time, because this water only gushed forth at certain intervals and had its full healing properties only before it mingled with the water of the pool. A firm faith ascribed this phenomenon, which has its parallels elsewhere also, and is still a common matter in Jerusalem, to the action of an angel, who at certain times descended and moved the water. There it was that Jesus finds among the other patients of this kind a man who had already been sick 5 for thirty-eight years and for this reason excited the 6 compassion of Jesus to an unusual degree. As His healings were conditioned by the faith of the recipient, Jesus seeks for this faith in the lame man, who did not even know who was standing before him, by asking him, if he wanted to be healed; for this presupposes that He who puts the question can in some way or other help him. Now it appears that just because 7 the lame man was able to move about a little he could find nobody, who, when the waters were moved, would carry him to the pool; but by the time he dragged himself there, somebody else had long before preceded him and had exhausted the healing power of the water. The healing Jesus has scarcely reported in detail, as the disciples saw such things daily, and it would have taken place essentially only as is reported in Mark ii. 9, 10, and in similar cases. For the command 8

saith unto him, Arise, take up thy ¹bed, and walk. (9) And straightway the man was made whole, and took up his ¹bed and walked.

Now it was the sabbath on that day. (10) So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy ¹bed. (11) But he answered them, He that made me whole, the same said unto me, Take up thy ¹bed, and walk. (12) They asked him, Who is the man that said unto thee, Take up *thy* ¹bed, and walk? (13) But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. (14) Afterward

¹ Or, *pallet*.

9 that he shall himself take his bed and carry it away is intended to awaken in the invalid this confidence, that he, through God's wonderful power, is to be restored to perfect health. Because it happened to be the Sabbath, 10 the guardians of the law took the greatest offense at this, since according to Jer. xvii. 21, the carrying of any burden was forbidden on the Sabbath. In the natural feeling that He who had the power to heal him, would also have the authority to give him this command, the man who had been healed appealed to Him who had 12 cured him, but was not able to give His name. For 18 Jesus, who did not wish to make a parade of His miraculous healings, and not arouse further demands on His activity as a healer, had at once left the hall that was filled with a large number of patients seeking help by their friends, and the healed man had accordingly no 14 opportunity of learning who his benefactor was. It now happened, and certainly by a manifestly divine providence, that Jesus soon afterwards met the healed man in the temple, where he had probably gone in order to render thanksgiving for his restoration; and He then naturally wants to complete the bodily healing by giving the healed man an earnest word of admonition. We now learn that his sickness, like that in Mark ii. 5, had been the result of his sinful life.

Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. (15) The man went away, and told the Jews that it was Jesus who had made him whole. (16) And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. (17) But Jesus answered them, My Father worketh

Accordingly Jesus had to warn him against falling 15 into the same sin and thereby incurring a greater punishment of God. As on this occasion it was an easy matter for the healed man to learn the name of Jesus, it was his first duty to return to the guardians of the law and name Him to them, on the authority of whom he had been guilty of the alleged desecration of the Sabbath. If Jesus had already in Galilee through His Sabbath healings aroused the deadly hostility of the Pharisees against Himself (cf. Mark iii. 6), this turned out to be doubly the case here, as He not only by His 16 healing had desecrated the Sabbath but by His authority had also caused another to do the same. Jesus must have stated that on a certain occasion, when this matter reached His ears, He had justified Himself on account of this alleged Sabbath breaking. This could of course take place here only in an entirely different manner from that in Galilee. With the Pharisees and the Scribes He could debate the question as to the proper understanding and application of the Sabbath law, as this was a matter much discussed by them in their schools. But here He came together with the leaders of the people who, as the spiritual authorities, had the right of deciding which was correct. True, that in this case, as 17 well as in the other, He appealed to the Scriptures themselves. According to these the Sabbath command was based on the Sabbath rest of God (cf. Ex. xx. 11); but this did not, according to His conception, exclude a con-

even until now, and I work. (18) For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

(19) Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he

stant activity on the part of God, as God had just exhibited this in the healing of the lame man. From this He concluded, that there was an activity which was not inconsistent with the Sabbath rest, as is the case for everybody whose calling is not a burden but a pleasure, indeed the deepest enjoyment and self-satisfaction, as it is for Him (cf. iv. 34). But for this conception He could appeal only to His unique relation as Son to God, 18 in which all that He did was only modeled after what the Father did (cf. Matt. v. 45). But this only increased their hostility to Him; for they saw from this, that He not only by His conception of the Sabbath totally abrogated the Sabbath law, but that in a perfectly unique sense He called God His Father, through which He considered Himself justified in doing just what God did, and accordingly made Himself equal to God. On this subject, too, full discussions took place with the heads of the people; and what Jesus narrates of these to His disciples, John has collected in an extensive discourse of defense by Jesus.

Jesus began by stating that this unique relation as Son which He claimed for Himself made it impossible that the charge could be true that He is doing anything against God or contrary to a command of God. 19 For a real Son cannot think of doing anything at His own suggestion. He can only do what He sees the Father do, because His only endeavor is to imitate the Father in all His doings. This can be seen from the fact,

doeth, these the Son also doeth in like manner. (20) For the Father loveth the Son, and showeth him all things that himself doeth : and greater works than these will he show him, that ye may marvel. (21) For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. (22) For neither doth the Father judge any man, but he hath given all judgment unto the Son ; (23) that all may

that now, whatever He sees the Father do, He too does. 20
 For only that Son who always endeavors to imitate the Father's doings, the Father loves so much that He shows Him how to do everything that He does Himself ; because He is certain, that the Son will then carry this out in accordance with His will. In this way the duties of His mission that have been enjoined upon Him will be a proof of this, that He is not arrogating anything to Himself, when He calls Himself the Son in the special sense of Ps. ii. 7 sqq. and puts His work on the Sabbath on a level with the work of the Father. For the Father will show Him greater works yet than the healing of the lame man, so that their amazement at these will put to shame their charges against Him. The greatest of all deeds, that can be done only by the almighty God, is certainly the 21
 raising of the dead and restoring them to life (cf. Deut. xxxii. 39) ; and this work, too, the Father shows the Son to do, in so far as He like the Father raises the dead, and that, too, whomsoever He will. But thereby the judi- 22
 cial decision has been entrusted to Him, as to who shall attain to life and salvation and who shall not. This judging too, which is the exclusive work of the Holy God, the Father now no longer exercises, but has delivered over to the Son the entire judgment, that in this and that in the next life, so that He shall receive the same honor that is given to the Father. Jesus accordingly 23
 does not arrogate anything to Himself when He calls Himself the Son equal to the Father ; but they, when

honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. (24) Verily, verily, I say unto you. He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. (25) Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that ¹hear shall live. (26) For as the Father hath life in

¹ Or, *hearken*.

they refuse Him this honor, dishonor the Father, who has sent Him and seeks His honor in this very thing, that men honor His representative as they do Him. Already in the regular performance of His work they can see, that God has transferred to Him that peculiar work of His, namely, the raising of the dead and the judging. For he who hears His words and accepts them as the word of God, so that he does not really
24 believe in Him but in the one who has sent Him, that person has here on earth already received a new life, which is essentially the same as the eternal life beyond the grave. If the latter consists in this, that men see God in the blessed communion with Him, then begins for him, who believes that in Jesus the perfect revelation of God has been given, in this life already, that blessed seeing of God. In that case then he will not come into that judgment which is first to decide if he is to attain redemption or not; for he has already attained redemption by having passed from the condition of death, in which is found the natural man who has not God and does not know Him, into such a life, that brings with it complete blessedness. That salvation that has been
25 promised for the Messianic future has already been begun. Hence there are already those who, having listened to His voice as the voice of God, attain to life. Because God, who, as the Living One is the fountain of
26 life, has given to the Son, who has been called to the high-

himself, even so gave he to the Son also to have life in himself : (27) and he gave him authority to execute judgment, because he is a son of man (28) Marvel not at this : for the hour cometh, in which all that are in the tombs shall hear his voice, (29) and shall come forth ; they that have done good, unto the resurrection of life ; and they that have ¹ done evil, unto the resurrection of judgment.

(30) I can of myself do nothing : as I hear, I judge : and my judgment is righteous ; because I seek not mine own will, but the will of him that sent me.

¹ Or, *practised*.

est mission, the same life within Himself, the latter also can accordingly bestow it upon others, and by this very fact the authority has been given Him to bring about the judgment as to who shall attain eternal life. For 27 because He is the Son of man He accordingly brings the complete revelation of God, which carries with it the blessed seeing of God, near to man in a way accessible to men, and makes it possible for them, by accepting in faith His words, to attain to this life which already includes complete salvation. The opponents need not be surprised, that He claims for Himself these two 28 divine works, that of raising the dead and that of judging ; for He is the chosen Son of God, from whom it is to be expected, that He will afterwards call all those that are bodily dead from their graves, so that when the hour of the consummation of salvation has come, He can awaken some to enter upon eternal life and others to be judged then by the Messiah. Of this last judg- 30 ment is to be interpreted also the statement with which Jesus began. He can do nothing arbitrarily of Himself, but only judges as He hears the eternal Judge do this. But for this very reason His judgment is just, because He never and at no time seeks His own will, but at all times the will of Him who sent Him ; and hence will only judge thus as He hears that God wants to have

(81) If I bear witness of myself, my witness is not true.
(82) It is another that beareth witness of me; and I know
that the witness which he witnesseth of me is true. (83) Ye
have sent unto John, and he hath borne witness unto the truth.
(84) But the witness which I receive is not from man: how-

the judgment passed. For this unique relation as a Son to God, which He claims, Jesus has accordingly appealed to His unique calling, of which all Israel knew, that it was destined for the chosen Son of God; and for this calling to the works that had been transferred to the Messiah alone, namely of awakening the dead and judging, which He was exercising now already, as the Messiah would carry them out, according to their ideas, too, in the future.

As Jesus claimed that He stood in a unique personal and official relation to God, it was necessary that in the further discussions with the leaders of the people the question would naturally arise, as to whom He could appeal to as a witness for this. He is willing to
81 yield to them, that according to ordinary principles of human evidence, His self-testimony is not sufficient, because this naturally must arouse the prejudice which
82 would stamp it as untrue. But He really has a witness to whom He can appeal, because He knows that His testimony is absolutely true. They naturally in
88 this connection think of John the Baptist, to whom they had once sent a delegation; and of him they had received the testimony concerning himself and the Greater One who was to come after him. And John had really given a perfectly true testimony. But Jesus does not accept the testimony of a man, even if he be the best divinely accepted prophet, although He
84 gladly acknowledges the correctness of this testimony, as by John's testimony they were to be led to faith

beit I say these things, that ye may be saved. (85) He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. (86) But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. (87) And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.

and to salvation. The Baptist was indeed the lamp that could show to them the way to Him and thereby to salvation, and that, too, one perfectly adapted for 85 this purpose, as one the light of which is neither extinguished nor covered. It was their fault if this lamp did not accomplish its purpose. Here we then learn, that for a time the leaders of the people met with a joyful welcome the proclamation of the Baptist concerning the nearness of the time of redemption, for which he was preparing, but which was not that which they were expecting. But even if they had definitely accepted and recognized his message, Jesus need not 86 appeal to this testimony, since He possesses that testimony that they expect, and one greater than John's, because the works themselves, for the performance of which the Father had sent Him, furnish this evidence. For He to whom God has entrusted the works of raising the dead and of passing judgment, can be none other than the only begotten Son, who has been selected to be the Messiah. It is true that they will not be willing to recognize these works as those which they 87 are. Therefore He has spoken of a witness, of whom He knows that He is infallibly true, and this is the Father Himself who has borne testimony of Him and still continues to do so. True it is that they, any more than the prophets of old, have never seen Him face to face; but they have His testimony in the word of God

(38) And ye have not his word abiding in you : for whom he sent, him ye believe not. (39) ¹Ye search the scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of me ; (40) and ye will not come to me, that ye may have life. (41) I receive not glory from men. (42) But I know you, that ye have not the love of God in yourselves. (43) I am come in my Father's name, and

¹ Or, *Search the scriptures.*

38 of the sacred Scriptures. However, they have not appropriated this word inwardly and permanently retained it, as is seen from the fact, that they have not
39 believed in the Messenger who has in these Scriptures been promised by God. They, indeed, search the Scriptures most diligently ; and they are even convinced, that because they have these Scriptures and honor them, they are sure of eternal life ; and these are they that testify of Him, that in Him all perfect redemption has been given. But for the very reason that
40 they believe that they have this redemption already in the Scriptures, they are not willing to come to Him to receive it at His hands. They need not think, that He
41 is charging them thus because they refuse Him the honor that He is demanding. He is not seeking honor at the hands of men ; indeed, He does not even accept this
42 if it should be offered to Him. He says this only because He has recognized them as those who have not the love of God within them ; for from this it follows that they have not inwardly appropriated the Scriptures, the fundamental law of which is love for God. And whence does He know that they lack such love to God ?
43 From this, that they do not receive Him, who has come in the name, i. e. by the authority of God. For the love for God would impell them joyfully to welcome His Representative. Indeed, if another one should come in his own name, a false Messiah, who

ye receive me not: if another shall come in his own name, him ye will receive. (44) How can ye believe, who receive glory one of another, and the glory that cometh from ¹the only God ye seek not? (45) Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. (46) For if ye believed Moses, ye would believe me; for he wrote of me. (47) But if ye believe not his writings, how shall ye believe my words?

¹ Some ancient authorities read *the only one*.

could secure for himself the recognition of his usurped dignity only by flattering their self-love, their peculiar interests and their greed for honor, such a one they could receive; as this actually did happen frequently in later times. But this He, of course, cannot do; and therefore they cannot believe in Him, as they are only 44 seeking earthly honor and not honor at the hands of the only true God. For He has not come to satisfy their own selfish interests or their greed of honor, but solely to seek the honor of God. In this way Jesus has unequivocally pointed out to them the fundamental cause of their false position according to the Scriptures, and of their aversion to Him. It was their worldly-mindedness and greed of honor. But they are not to think, that it is His intention to prefer charges against them before His heavenly Father. There is already 45 one who accuses them, and that person is that very Moses upon whom they set their hopes because they pretend to be so zealous for him. Moses will accuse 46 them on account of their lack of faith towards himself, whose testimony concerning the Messiah in the Scriptures they have not believed. In this way Jesus closes with the sorrowful question, how they could have any faith in Him, as they do not even believe what Moses 47 has written concerning Him. This open exposing of the reason of their unbelief the leaders of the people could never forgive, and thereby the rupture had

VI After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. (2) And a great multitude followed him, because they beheld the signs which he did on them that were sick. (3) And Jesus went up into the mountain, and there he sat with his disciples. (4) Now the passover, the feast of the Jews, was at hand. (5) Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ¹ bread, that these may eat? (6) And this he said to

¹ Gr. *loaves*.

been made, which proved so fateful and so incurable. But in Galilee also the activity of Jesus of a necessity led to a crisis. The Evangelist reports how this took place in connection with the feeding of the five thousand.

- 1 After the journey to attend the feast, which interrupted His activity in Galilee, Jesus went from His ordinary field of work to the other side of the sea which the Evangelist calls the Sea of Tiberias, the name current among his readers. We know from the other Evangelists, and our Evangelist himself points to it in the following, that it was the purpose of Jesus, in
- 2 doing this to withdraw from the constantly increasing
- 3 multitude that followed Him and sought Him chiefly on account of the miracles of healing that He performed. Here He goes with His disciples upon a hill near to the shore of the sea. But the Easter festival was near, which itself caused a great deal of travel in the direction of Jerusalem; and in this way it hap-
- 4 pened that on this occasion an exceptionally large multitude followed Him. The details, as to what led to the feeding of the thousands, have lost their interest for our Evangelist; and as he cannot but think that Jesus
- 5 had from the outset intended to feed the multitude,
- 6 which event became so fateful for His entire career, he reports that at once, as soon as the multitude was

prove him: for he himself knew what he would do. (7) Philip answered him, Two hundred ¹shillings' worth of ²bread is not sufficient for them, that every one may take a little. (8) One of his disciples, Andrew, Simon Peter's brother, saith unto him, (9) There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? (10) Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. (11) Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. (12)

¹ The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents. ² Gr. loaves.

assembled, He directs attention to the difficulty of feeding them, and considers this as a test question, to see if the disciples will have faith in Him, that He can, by a divine miracle, help to supply what is needed. But he still remembers that it was Philip, through whom Jesus puts the question to the disciples, and reports that this disciple mentions the unattainable sum of two 7 hundred pennies (cf. Mark vi. 87), which, as it appeared later when the number of the multitude was computed, turned out not even to be enough, if every one was to receive even a small piece of the bread that this sum would buy. Then, too, he recalls that the disciples had no food with them at all on this occasion; and only when they began to look around to see if some 8 could be bought in the multitude, one of them, namely, 9 the brother of Peter, known as Andrew, finds a little boy, who has some for sale, and who had left five barley loaves, such as the poorest classes were accustomed to eat, and two fishes, which amount of course seemed of no significance whatever for the feeding of thousands. These then Jesus caused to be bought 10 and to be brought to Him, and He directs that the people sit down (Matt. xiv. 18, 19) on the heavy grass that covered the side of the hill. John recounts that 11 this bread was distributed among the crowd as much 12

And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. (13) So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. (14) When therefore the people saw the ¹sign which he did, they said, This is of a truth the prophet that cometh into the world.

(15) Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

(16) And when evening came, his disciples went down unto the sea; (17) and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and

¹ Some ancient authorities read *signa*.

13 as each one needed, and of the fish, as relish, as much as each desired; for which reason Jesus commanded that the broken pieces should be collected, and that of the barley loaves each of the disciples should
 14 fill his travelling basket with such pieces. But the most significant fact that John yet reports of what he remembered of this event is this, that this great miracle through which Jesus showed that He had a heart not only for the sick, but also for the people at large, caused the latter to come to the conclusion that
 15 He was the great prophet promised in Deut. xviii. 15, whom God had appointed to be the Messiah. For this reason they are determined, if necessary, by force, to take Him to Jerusalem and to proclaim Him king, in order to begin under His leadership the struggle for liberty, which they regarded as the chief mission of the Messiah. Accordingly, this work of Jesus had only led to such false Messiah faith on the part of the Galileans, and He was thus compelled to withdraw Himself from
 16 them, and to retire still farther into the mountains
 17 But He was there alone, as the disciples at His command had, when the sun had set, gone down to the sea in order to go over to Capernaum. Only here it be-

Jesus had not yet come to them. (18) And the sea was rising by reason of a great wind that blew. (19) When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. (20) But he saith unto them, It is I; be not afraid. (21) They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

(22) On the morrow the multitude that stood on the other side of the sea saw that there was no other ¹ boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (23) (howbeit there

¹ Gr. *little boat*.

comes clear that Jesus, because He did not know how long His dealing with the people would detain Him, had directed that, in case He had not returned by nightfall, they should sail away, and He would follow. 18 And when they then, according to their computation, 20 which naturally in the darkness of the night, and on account of the heavy contrary winds (cf. Mark vi. 48), was very unreliable, had been rowing about 25 to 30 stadia, so that they thought themselves in the middle of the sea, they see Jesus walking on the water and are filled with fear, which Jesus allayed by speaking to 21 them (cf. Mark vi. 49, 50). But John has still a distinct recollection that when they were just at the point of receiving Jesus into the boat, they had actually reached the land to which they were going, near to Capernaum.

John describes in detail how it happened that Jesus again came together with the people. The multitude, or at least the most zealous among them, had tarried 22 overnight on the hills on the eastern side of the sea, in order to await the return of Jesus from the mountains. But when it became morning, they were convinced that no other boat was there, than that with which the disciples had on the day before gone away without 28

came ¹boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks) : (24) when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ¹boats, and came to Capernaum, seeking Jesus. (25) And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? (26) Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. (27)

¹ Gr. *little boats*.

Jesus. Probably other boats had come to the place where the feeding had taken place, but evidently not from Capernaum, from which the disciples might come for Jesus; but these boats had come from Tiberias, where Jesus never tarried. From this they conclude
24 that they cannot expect Him to return. They then make use of the boats that had come from Tiberias, in order to hunt for Jesus in the ordinary place of His activity in Capernaum. They actually find Him, not indeed in the city, but near by, on the opposite shore,
25 and they try again to connect themselves with Him by asking when He had returned. This is implied in the statement, that they had been in vain looking for His return to the eastern shore, and yet it had escaped them when He had come; but that they were seeking Him here in order at least to attain the fulfilment of their wishes. Jesus answers that the reason of their seeking Him was not that in the feeding of the thou-
26 sands or in all of His miracles and signs they had recognized the true significance of His person and His work, but that in this satisfaction of their bodily wants they had found a ground for expecting the satisfaction
27 of their carnal Messianic expectations. In all their zealous seeking of Him, they had only sought food to eat, which in its nature was perishable, as the satisfaction of their earthly desires would be.

Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. (28) They said therefore unto him, What must we do, that we may work the works of God? (29) Jesus answered and said unto them, This is the work of God, that ye believe on him whom¹ he hath sent.

¹ Or, *he sent*.

Rather, they should require a food, i. e. a satisfaction, which would last into eternal life, such as the only-begotten Son of man could alone bestow. As such an one it was the purpose of the Father to confirm Him through the feeding of the thousands; for, as He was none other than God Himself, they too must acknowledge Him as the highest authority. The food which God here in a miraculous way gives to Him to distribute should be to them a sign, that He, in His message of redemption, brings to them the true food of the soul, which endures and satisfies their wants for all time. But just because they did not understand this sign, they demand of Him the satisfaction of their earthly desires, which He had not come to bring. But the multitude is not willing to give up their notion. They, indeed, notice 28 that He is demanding something of them in the name of God, and hope, that if they will do what He demands, He will satisfy their wishes also. Therefore 29 they ask what the divinely intended works are, which He seemed to demand as a condition for this. Thereupon Jesus answers that there is but *one* work that God demands, namely, faith in Him whom He has sent. For the very reason that He refuses to grant their wishes and yet claims to be the Bringer of the complete salvation, God must demand that they must believe in Him as the Messenger of God, even if He does lead them along altogether different ways than they expected to the goal of the Messianic salvation.

(30) They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? (31) Our fathers ate the manna in the wilderness; as it is written, He ¹ gave them bread out of heaven to eat. (32) Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. (33) For the bread of God is that which cometh down out of heaven,

¹ Neh. ix. 15; Ex. xvi. 4, 15; Ps. lxxviii. 24; cv. 40.

The Evangelist connects directly with the preceding another discussion, which seemed to him, also, to contain an interpretation of the miraculous feeding, although he himself, as we shall see (cf. v. 59), transfers it to another locality. Although He is here too, speaking of the food for the soul, this was called forth by an altogether different occasion. This occasion was the demand for a sign. As Jesus refuses them that one thing which in their eyes will at once prove Him to be the Messiah namely, that He would permit Himself to be proclaimed the King, and they yet aver that they believe in Him as the Messiah, then certainly He must be able to furnish some kind of a sign that would give them the guarantee that He would some day at least prove Himself to be the Chosen One of God, who would bring about the consummation of salvation. In this way they on one occasion pointed to the fact, that God had accredited the first typical saviour of the people by the means that through him He had sent manna, which, in Ps. lxxviii. 24, is expressly called the bread of life. Why could He not give them such a sign from heaven? (cf. Mark xiii. 11). Then Jesus had said that the manna was not the real bread from heaven, such as the Father was giving to them now. For a real bread given by God was certainly one which had really come from heaven and would in reality bring life to the world. But the hearers

and giveth life unto the world. (34) They said therefore unto him, Lord, evermore give us this bread. (35) Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. (36) But I said unto you, that ye have seen me, and yet believe not. (37) All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. (38) For I am come down from heaven, not to do

then thought of some kind of miraculous bread, that they would have at all times. Jesus explains to them, that He was the real bread of life since in Him the complete 84 revelation of God had been given, and by seeing God in Him true life had already been begun in this world. For thereby every one who comes to Him with a willingness to hear and to believe, can receive full satisfaction, such as the manna could not give, and a satisfac- 86 tion, too, that would exclude all other needs. In this, then, God gives them the sign that they demand. But He had already told them that they see the signs of what He is (cf. vi. 26), and yet they do not believe in that which these signify. Yet notwithstanding this 87 there will be those who will come to Him, because God has given them to Him to be His followers through the working of His grace. The objection must have been raised to this, that they had come to Him, but that He was Himself rejecting them by this, that He denied them their legitimate wish, namely, of making Him King, and now refuses to give the sign that they demand. But in reply to such an objection, He can only say, that He would cast nobody out, who comes to Him and would not do this by any arbitrary act on His part; for He certainly had not come down from heaven 88 to do His own will, but the will of God. But this is the will of Him who sent Him, that none of those whom He had given to Him should be lost, but that He shall

mine own will, but the will of him that sent me. (39) And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. (40) For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life ; and ¹ I will raise him up at the last day.

(41) The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. (42) And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how doth he now say, I am come down out of heaven ? (43) Jesus answered and said unto them, Murmur not among yourselves. (44) No man can come

¹ Or, *that I should raise him up.*

bring every one in the resurrection on the last day to
 39 the final goal of the perfect salvation. True, not in the
 40 way that they demand of Him: for the will of God demands that not the seeing of any sign, but only the believing perception of His person can lead to a true life in the seeing of God, which the final resurrection shall bring with it. For he in whom this has not been begun in this life, could not thereby attain to the eternal life in the world to come. Not His ascending a throne, as they expected and demanded, but the awakening to a new life in the present, was the will of
 41 God as the condition for the completion of redemption. As Jesus in this way, in a perfectly clear manner, declared Himself to be the bread of life that had come from heaven, His auditors began to murmur, since He, whose earthly parents were so well known to them, could not have come from heaven. As they thereby showed, that in view of this explanation of Jesus, the crude half-faith of the Galileans was degenerating into unbelief, the Evangelist declares that they are the Jews, who were always in his eyes the representatives of unbelief. Jesus reproved them on account of their unbelief. He
 48 does not make any unjustifiable claim, through which
 44 to gain the people for Himself; for nobody can come

to me, except the Father that sent me draw him : and I will raise him up in the last day. (45) It is written in the prophets, ¹ And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. (46) Not that any man hath seen the Father, save he that is from God, he hath seen the Father. (47) Verily, verily, I say unto you, He that believeth hath eternal life. (48) I am the bread of life. (49) Your fathers ate the manna in the wilder-

¹ Is. liv. 13 ; (Jer. xxxi. 34 ?).

to Him, whom the Father has not drawn. He to whom the highest, namely, the achieving of the perfection of redemption through the resurrection on the last day, had been entrusted, can under no circumstances put forth claims that are too high. But what He had meant with this drawing of the Father to the Son, 45 Jesus explains through the word of the prophet from Is. liv. 13. It is God Himself who through the workings of His grace in His words and deeds, has taught men to recognize Him as His only-begotten Son. But, of course, only in the case of him who in this life listens to the teachings of God and learns from Him, is the drawing of the Father successful, and such a one comes to Jesus with a receptive heart. A direct teach- 46 ing, such as is received in the seeing of God, only the Son, who has come directly from the Being of the Father, has enjoyed ; but for all others this seeing of God, in which the essence of the eternal life is found, comes through another ; and only through Him, when God teaches a person to find in Him the perfect revelation of God.

The fact that the theme of the address is again 48 taken up from v. 35 shows that the second part of the discussion concerning the bread of life begins here. Jesus accordingly returns to the comparison of His appearance with the manna. Not only could the manna not effect a permanent satisfaction ; it could also not 49

ness, and they died. (50) This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

deliver from death. For the fathers who ate of it in the desert had died. The bread of life, of which Jesus
50 says that it is given in Him and in His appearance, descends from heaven for this very purpose, that people shall eat of it and not die. It is intended to, and can not only supply a permanent and enduring sat-
51 isfaction, but it can also save from death. He, who has descended from heaven, has not only the power within Him of nourishing, such as the manna had, but He is a living bread, because He is Himself life. But this is a life that originates in eternity, and, accordingly, by its nature, is eternal. He, then, who eats of this bread, i. e. by faith, enters into communion with Him, so that Jesus can give him eternal life; such a person receives, even in this life, eternal life. Such a person can not die in the sense in which the fathers died; for the bodily death can indeed put an end to the bodily life, but that which the believer receives in the communion of life with Christ, is not touched by death. For this reason such a person will live in eternity. But the figure of the bread of life can be turned and applied in other ways also. For the life that reaches its end in death is not only the bodily life, but also that of sin; and for this reason death is the punishment of sin, and leads to eternal condemnation. But eternal life and salvation the sinful world can receive only when not alone a new spiritual life is implanted into it, which in itself has the guarantee of eternal duration, but also

(52) The Jews therefore strove one with another, saying, how can this man give us his flesh to eat? (53) Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. (54) He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last

when its sin is destroyed, which would otherwise at all times condemn it to death and destruction. In order to effect this it was necessary for Jesus to give His flesh, i. e., His natural human life, unto death, which atones for sin; and in this sense it can be said, that not only He in His earthly and human appearance is the bread of life, but also that His flesh, which has been given up for an atoning death, is the bread which He gives in order to secure life for the world, and which as a medicine of life delivers from death. The Jews, indeed, misunderstanding this in a grossly carnal way, 52 wrangle about it and ask how a man can give his flesh to eat, since bread must be eaten in order to accomplish its purpose. Of this Jesus has not yet spoken; but He takes up their words to speak not only of the eating of His flesh, but also of the drinking of His blood. But flesh and blood are separated only if the 53 blood is shed in a violent manner; and it is now made clear that this eating and drinking is to be understood only of the appropriation in faith of His atoning death which He has suffered for us. In this way such an eating and drinking are not only possible, but are necessary, because only in the atoning death of Jesus has the full love of God been revealed, and only through faith in His death can we see God perfectly in Jesus. For only then have we in this world already a life in itself which, like the eternal life, includes the seeing of God, and 54 therefore leads to that eternal life in the world beyond

day. (55) For my flesh is ¹ meat indeed, and my blood is ² drink indeed. (56) He that eateth my flesh and drinketh my blood abideth in me, and I in him. (57) As the living Father sent me, and I live because of the Father ; so he that eateth me, he also shall live because of me. (58) This is the bread which came down out of heaven : not as the fathers ate, and died ; he that eateth this bread shall live for ever. (59) These things said he in ³ the synagogue, as he taught in Capernaum.

¹ Gr. *true meat*.

² Gr. *true drink*.

³ Or, *a synagogue*.

55 that is entered upon at the awakening on the last day. In this sense it can be said that the atoning death of Jesus is a real food for us. But a real food must sustain permanently. He, however, who appropriates to himself in faith the death that Jesus has suffered for us, will for all time centre his hopes upon Him as the ground of his redemption ; and He who has died for him must be the determining power for his entire new life. In this the address returns to the subject with which it began in v. 51. The living Father has indeed sent His Son, and has willed that He shall bear His life in Himself, so that to him who enters into communion with Him, and appropriates Him in faith, in this communion, Jesus can and will communicate the true life that is included in His person. In this way He will become for him the true bread that has come from heaven, the appropriation of which in faith, while the manna could not protect the fathers from death, will bring him a life that is not affected by death, and which will accordingly abide to eternity. John expressly remarks in this connection that Jesus did not deliver this discourse when He met the people on the west side of the lake (cf. on. vi. 80), but in a meeting in the synagogue in a Sabbath service, during His later teaching career in Capernaum.

The result of the disappointment of the people when they tried to proclaim Him king, after the feeding of

(60) Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear ¹it? (61) But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? (62) *What* then if ye should behold the Son of man ascending where he was before? (63) It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are

¹ Or, *him*.

the thousands, and after Jesus had refused to give them the signs they demanded, was the disloyalty of the Galilean disciples; and this was the crisis which John in the second section of the third part of his gospel, intended to describe. Many of the followers of Jesus, when they heard this discourse, which clearly enough destroyed the earthly hopes which the people had placed on Him, declared that it was offensive, and that they could not possibly hear it. But also, without hearing such expressions, Jesus, the Searcher of hearts, knew that they were murmuring, and yet He was compelled to tell them that if this already gave such offense that they began to waver in their faith, how much more would this be the case when He should now once for all depart from the earth and return to that place whence He had come? Even from His death on the cross it would be possible for Him to return again to life, through a miracle of God, and go back to His activity on earth. But when the latter had once come to a final close, then all the earthly hopes which the people had placed on this would be entirely destroyed, and the offense which they had already taken at Him would become extreme. Therefore He would only refer to the fact that the spiritual part in Him was that which produced life and salvation; all His earthly and human appearance, to which they clung with all their carnal hopes, was of little importance in comparison with that higher and real character; so that they

spirit, and are life. (64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should ¹betray him. (65) And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

¹ Or, *deliver him up*.

would also have no occasion to take offense at the end of this career in His death. But the spiritual part of Him was certainly His words which He had spoken to them, and which would remain with them even if He would depart from them. Through these He had during His earthly and human career taught them to see the full revelation of God, through which

64 He transmitted to them a new and imperishable life. Not He with His words and in His final departure caused them to waver in their faith; their pretended faith is, in its essence, in the case of some of them, as He mildly expresses Himself on purpose, only unbelief. For to regard Him as the Messiah, such as they desire Him, was certainly not the faith which He demanded, and which He had tried to implant in them. The Evangelist remarks that Jesus could say this, because from the beginning, when the disappointment of their carnal expectations had converted their faith into unbelief, He had known who these unbelieving ones would be. But He also knew, from the very beginning, who would betray Him, when a change for the worse was being developed in one of them, which changed him from being a disciple of Jesus into being a deadly enemy. Also in the case of Judas this disappointment had pro-

65 duced this transformation. Jesus could tell them that some of them did not believe, because, as He had for this reason already said in substance in vi. 44, nobody can come to Him and in the true sense become the disciple of Jesus, unless this has been made

(66) Upon this many of his disciples went back, and walked no more with him. (67) Jesus said therefore unto the twelve, Would ye also go away? (68) Simon Peter answered him, Lord, to whom shall we go? thou¹ hast the words of eternal life. (69) And we have believed and know that thou art the

¹ Or, *hast words*.

possible for him through the influence of the Father's grace. This grace of God, had in the case of Judas and some others, failed, because they were not willing to sacrifice their earthly wishes when it became clear, that without this sacrifice they could not learn the true significance of Jesus for redemption.

John accordingly states it as a fact, that in consequence of these last declarations of Jesus, which had destroyed all the hopes of these people for the future, many of His followers turned their backs to Him, and after this no longer followed Him constantly, and hence gave up their former discipleship. In reality, this was the case with the great majority of the people, of whom Mark viii. 28, had always shown that they indeed regarded Jesus as a great prophet, and perhaps as a forerunner of the Messiah, but no longer as the real Messiah Himself, since He refused to be the Messiah in their sense. And as Jesus (Mark viii. 29) asks the Twelve what they then thought of Him, so He asks here whether they too will desert Him, as these other unfaithful ones had done. There Peter had in the name of the disciples given expression to His great confession; but at this place he expressly gives the reason for this, namely, that they cannot go to anybody else, because He alone has those words through which eternal life can be imparted, and which they could never be able to do without. They themselves had shared all the expectations of the people, and shared them to a certain extent still. But the impression which, through the workings of God's grace the words

Holy One of God. (70) Jesus answered them, Did not I choose you the twelve, and one of you is a devil? (71) Now he spake of Judas *the son* of Simon Iscariot, for he it was that should ¹ betray him, *being* one of the twelve.

VII And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to

¹ Or, *delivered him up*.

of Jesus had made on them, they could not get rid of. Not flesh and blood had revealed this to them (cf. Matt. xvi. 17), if they had attained to faith and to an ever-more perfect knowledge of this faith, that Jesus was, in the absolute sense of the term, the Holy One of God; i. e. the one dedicated to the highest calling, that of the Messiah. As Peter thinks that he can speak in the name of all the Twelve, Jesus replies that this is not
70 correct. It is true that He had called them all, but one of them was of a devilish character. We know already that He had in mind Judas, because He knows that this disciple's love for Him had begun to be converted into a devilish hostility, because he had been disappointed in his fondest expectations. John also
71 expressly declares this. We learn, too, that the father of this Judas was a certain Simon, and that the latter bore the surname Kariot, probably because he had emigrated from the city of Kariot, in Judea, to Galilee.

The fourth part of this gospel describes the still victorious contest between Jesus and His mortal foes, and accordingly speaks exclusively of Judea. John, in the first place, wants to show how this struggle came
1 about; for Jesus had not sought the contest. But rather, although His further work in Galilee, in view of the crisis described in the preceding, was really hopeless, He nevertheless continued His journeyings there, because the mortal hostility of the leaders of the people prevented Him from transferring the seat of His

kill him. (2) Now the feast of the Jews, the feast of tabernacles, was at hand. (3) His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. (4) For no man doeth anything in secret,¹ and himself seeketh to be known openly. If thou doest these things, manifest thyself to the

¹ Some ancient authorities read *and seeketh it to be known openly*.

activity to Judea. Then a new event furnished the 2 occasion for this change. It was the nearness of the 3 feast of the tabernacles. On this occasion His brothers even ask Him in so many words to leave Galilee and go to Judea. Jesus, after the sad decision as the result of His work in Galilee had been made, had withdrawn Himself more and more decidedly from His public activity, and had more and more confined Himself exclusively to teaching the Twelve, with whom He frequently went on long journeys beyond the borders of Galilee. Even those who were still His adherents, although in their own sense, had for a long time seen nothing of Him. The brothers presupposed, and that too, correctly, that Jesus would not change the character of His activity in Galilee again. If He nevertheless went up to the feast, it would be necessary for Him to begin His activity there anew; and His Galilean followers, whose enthusiasm for Him became all the greater the longer He had entirely disappeared from their sight, and who certainly would also be almost fully represented at the feast, would, by the renewed impression of His activity, be filled with new enthusiasm for Him. The brothers thought it unreasonable that a 4 man who, as He evidently proposed, desired to engage in public activity, did His work in secret, whether He confined His activity entirely to the Twelve, or even where He performed miracles of healing, anxiously abstained from making them known in further circles (cf. Mark vii. 33; viii. 23-26). If He had actually selected

world. (5) For even his brethren did not believe on him. (6) Jesus therefore saith unto them, My time is not yet come ; but your time is always ready. (7) The world cannot hate you ; but me it hateth, because I testify of it, that its works are evil. (8) Go ye up unto the feast : I go not up ¹ unto this

¹ Many ancient authorities add yet.

this method of work, which these, because they did not belong to the circle of the disciples, had not yet seen, then they thought He should engage in His work in public, for which the festival, when all Israel would be assembled, would be His best opportunity. The Evangelist sees in the brethren's urging of Jesus to engage in His work in public, a desire that they too should share in the carnal Messianic expectations of the people. If He wanted to fulfil these, then, indeed, He would be compelled to seek the greatest possible publicity, and nowhere could He depend upon the people for this purpose better than on the festival, when great multitudes were gathered together. But Jesus had condemned all faith in His Messiahship in the sense of these popular expectations as unbelief ; and this His brothers still share. For this reason Jesus positively refuses their request this time to reveal Himself to all the world, and thereby to bring about the catastrophe, the outcome of which He knew for a certainty had not yet come. For them it is always time to appear in public, and they can appear at any moment, as they need not, as He must, take into consideration the hostility of the world, which He had incurred because He had uncovered the wickedness of their doings, as was the case with the leaders of the people at the Purim festival. Accordingly they can go on their way to the festival, as it is not His purpose to go to this festival as yet, because the time of His activity is not yet at an end. He knows well that the time of the catastrophe is not far

feast; because my time is not yet fulfilled. (9) And having said these things unto them, he abode *still* in Galilee.

(10) But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

(11) The Jews therefore sought him at the feast, and said, Where is he? (12) And there was much murmuring among

distant, and this will take place on the next Passover; but to bring this about now is not His business. In 9 order to avoid the mortal hostility of the leaders of the people, He remains in Galilee; and when it is reported that afterwards, when His brothers had already gone up to the festival, He nevertheless also went up, it is clear 10 that what He did contrary to the clearest human judgment, He could have done only at the direct command of God. He must take up the contest with His opponents. But if this was the case, then He knew too that He could safely trust to the protection of God. He went up to Jerusalem, on this occasion not yet to die, but to begin an important part of His activity, for the fullest details of which we are indebted to our Evangelist. True, He did not fulfil the wishes of His brothers. He did not go up publicly with a caravan of pilgrims, which, as we know from His last visit on a festival, would have led at once to Messianic demonstrations on the part of the people, and would have increased to the utmost the bitterness of the hostility of His enemies. He went up as though He wanted to do this in secret, avoiding all contact with the crowds of the people, only in company with His disciples, and later 11 than the brethren. And in reality the hostile leaders of the people were already searching for Him, because they expected that He would certainly not fail to put in His appearance, at least on the third of the three great festivals of this year; and they asked, when the caravans arrived, where He was. Among the crowds, 12

the multitudes concerning him : some said, He is a good man ; others said, Not so, but he leadeth the multitude astray. (18) Yet no man spake openly of him for fear of the Jews.

(14) But when it was now the midst of the feast Jesus went up into the temple, and taught. (15) The Jews therefore marvelled, saying, How knoweth this man letters, having

too, that came thither He was much spoken of. But the opinions concerning Him were divided. Some regarded Him as a good man, the others as a deceiver of the people. Nothing was any longer said of His Messianic character. He had declined to be what alone they could understand by the Messiah. But it was remarkable that neither of these two opinions was boldly and openly declared. There was only a half-loud murmuring concerning Him, as the leaders of the people had not yet officially declared themselves concerning Him, and the people feared to come into conflict with them.

That Jesus was under the safe protection of His Father, at once appeared when He made His appearance on the feast of the tabernacles. It indeed here too appeared, that He did not fail to take human precautions. For manifestly He had already been in Jerusalem before He appeared in public, in order to secure information concerning the condition of affairs and to decide upon the method of His public appearance accordingly. The middle of the festival had already arrived when He went into the temple and began to teach there. That in doing so He, as is uniformly stated in the other gospels, based His discourses on the Old Testament, is seen from the fact that the leaders of the people were amazed at the knowledge of the Scriptures that He showed in this, although they knew very well that He had not been instructed by any of the Rabbis.

never learned? (16) Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. (17) If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself. (18)

Jesus, however, declares that there is no cause for this 16 surprise, because He does not teach any doctrine that He had invented Himself, but the teachings which had 17 by God been put upon His lips. This could be seen by anybody who was really anxious to do the will of God; for this person would, since His teachings contained nothing but the expression of God's will, soon by inner sympathy be drawn to it, and discover if His teaching was from God or not. We see from this that John, although as a rule he reproduces only discourses of Jesus concerning His person, yet knows full well that the activity of Jesus among the people was directed that they might understand correctly the will of God as revealed in the law, as He, e. g. did this in the Sermon on the Mount. But for him, who could not be influenced by this proof for the divine character of His doctrines, Jesus could furnish a mark by which this doctrine could be infallibly judged. It is in the nature of things, that anybody who teaches his own 18 doctrine, is also anxious to gain honor for himself and to secure recognition for the wisdom contained in his teaching. But this He had never done. He had at all times sought only the honor of God, who had sent Him; and he who does this has no interest in falsifying the truth that has been entrusted to Him, because only immoral principles, such as selfishness, greed, and the like, can lead to the untruth. This appeal to the ethical features of His character, which guarantees the truthfulness of His doctrines, stood, of course, in contrast with the fact that they, as

He that speaketh from himself seeketh his own glory : but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. (19) Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? (20) The multitude answered, Thou hast a demon : who seeketh to kill thee? (21) Jesus answered and

He well knew, were seeking to destroy Him for having violated the Sabbath law. Just this very thing, which had kept Him from Jerusalem so long, He Himself
19 begins to discuss by charging them with not observing the law of Moses, for which they pretend to be so very zealous, because they declare Him to be a violator of the law and deserving of death, without having really examined His attitude to the law. It is extremely characteristic, that the crowds, who consisted chiefly of Galilean pilgrims, when He raised the question, why
20 they were seeking to kill Him, regarded this with sinister suspicion, which only an evil demon could have imparted unto Him. However much their opinions might differ with reference to Jesus, they certainly regard it as entirely out of the question that His life is in danger. For this reason Jesus, when they make mention of only this one work on account of which they accuse Him, speaks only of their surprise on
21 account of this ; for although the people at large did not, as the leaders had done, condemn Him from the outset, yet they too were in many cases dissatisfied with the way in which, contrary to the current custom, He desecrated the Sabbath. Over against the leaders of the people He could have in mind only the desecration of the Sabbath, for which they had blamed Him in chapter v. ; but His action was based on the same conception of the Sabbath which finds its expression in all of His healings on the Sabbath. For this was in perfect accord with the law itself, which He proves from this,

said unto them, I did one work, and ye all marvel because thereof. (22) Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. (23) If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made ¹a man every whit whole on the sabbath? (24) Judge not according to appearance, but judge righteous judgment.

(25) Some therefore of them of Jerusalem said, Is not this

¹ Gr. *a whole man sound*.

that Moses had given the commandment concerning 22 circumcision as well as the commandment concerning the Sabbath. He indeed remarks that this statement is really inaccurate, in so far as circumcision was not established by him, but had already been commanded to the fathers (cf. Gen. xvii. 10). But it is His purpose to interpret Moses, who has given the law, by 23 himself. When, then, in order that his commandment to circumcise a child on the eighth day may not be broken, the child is circumcised on that day, it has thereby been settled, that certain works are allowed on the Sabbath, and this is even made obligatory. But why are they provoked at Him when He heals an entire man, which is certainly more important than the cleansing of one member by the removal of the foreskin in circumcision? This certainly is a judgment 24 according to external appearances, when His Sabbath healings are condemned as a violation of the Sabbath. For this reason He could cast up to the leaders of the people the fact that they themselves were not observing the law, which at all points emphasizes sharply the duty of a righteous judgment, in case they judge from the mere appearance of things, that His Sabbath healings are Sabbath desecrations. The leaders of the people, who wanted first to discover what the sentiment of the people was on the matter, had listened in silence to 25

he whom they seek to kill? (26) And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? (27) Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. (28) Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. (29) I know him; because

Jesus. The men of Jerusalem, who knew what the public feeling in reference to Jesus was, better than the simple-minded pilgrims from Galilee, were so astonished at this that they permitted Him, whom they had decided to kill, to speak openly without a word of reply. This fact even brought up the question, if they had perchance discovered in Him the Messiah. But against this they themselves raised the objection, that the human origin of Jesus was perfectly known to them; but the Messiah was to appear mysteriously and from an unknown source, since the house of David, from which He was to descend, had long since sunken into forgetfulness. In reference to such utterances Jesus had in the temple solemnly declared in His teachings, that they indeed knew His human and earthly origin. But by this they know nothing about His real origin. For He had not appeared at His own will, in which case that knowledge would suffice; but there was in reality and as a fact One who had sent Him, and this One they did not know at all, and accordingly His origin is entirely unknown to them, just as they demand this of the Messiah. In this half ironical manner, in which He strikes them with their own words, the deep truth is contained that His human and earthly origin so little excludes His higher origin, as their knowledge of the former excludes their ignorance of the latter. The very fact that He alone knows God

I am from him, and he sent me. (30) They sought therefore to take him : and no man laid his hand on him, because his hour was not yet come.

(31) But of the multitude many believed on him ; and they said, When the Christ shall come, will he do more signs than those which this man hath done? (32) The Pharisees heard the multitude murmuring these things concerning him ; and the chief priests and the Pharisees sent officers to take him.

perfectly, because He has come from His Being, is the reason for His mission, and therefore He can speak of Him who has sent Him and whom He knows so well. In consequence of this clear statement, in which they 80 again, if these were regarded as claims, could recognize only blasphemy, the leaders of the people tried to have Him taken captive. But as the hour appointed by God had not yet come, in which He was to fall into the hands of His enemies, no one was permitted to lay his hands upon Him. This was to appear at once in connection with the first attempt to arrest Him, which failed so signally, and for the narration of which all that precedes has been an introduction.

The occasion of this attempt to arrest Him was the fact that even among the crowds of Galilean pilgrims the 81 faith in the Messiahship of Jesus again and again appeared. It is true that He had refused them a sign to prove the Messiah mission that had been given to Him ; but they began to ask each other, if they had not seen enough of such a sign in His miracles. Although these opinions favorable to Jesus were not suffered to be expressed in public, the Pharisees, who were watching with jealous eyes the growing popularity of Jesus, heard of what the people were whispering concerning 82 Him, and they secured a formal warrant for His arrest from the leading high priests of the Sanhedrin ; and these send out their servants to serve it. When Jesus

(83) Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. (84) Ye shall seek me, and shall not find me: and where I am, ye cannot come. (85) The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion¹ among the Greeks, and teach the Greeks? (86) What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

(87) Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto

¹ Gr. *of*.

88 heard what was going on, He said openly, that He
84 would yet be a short time with them, and then would return to His Father. Later, when the terrible judgment of God would be inflicted upon them, they would seek a Saviour, and one to bring salvation, such as He had been; but then they would not find him, since there is no other Saviour than He whom they have rejected. And then they would not even have the consolation, that by their death, which will then surely be their fate, they come to God, from whom they, on account of their sins, were separated forever. Jesus declared, that where He is going to, they cannot find Him. Now they ask ironically, if He intended to go to
85 the Jews that were scattered among the heathen, in
86 order, since He has been rejected by His own people, to seek a new field of operations among the Greeks. This they consider as the most humiliating thing for the pretended Messiah of Israel; and they certainly will
87 not follow Him there. In the meanwhile the last day of the feast had come, which was devoted to the solemn return from the tabernacles to the temple. Evidently this day had been selected for the consummation of the plan of arresting Him, because by that time without doubt many of the pilgrim guests who were favorable to Him, had already returned home, and it could not be known if Jesus would remain in Jerusalem

me and drink. (38) He that believeth on me, as the scripture hath said, ¹ from within him shall flow rivers of living water. (39) But this spake he of the Spirit, which they that believed on him were to receive: ² for the Spirit was not yet given; because Jesus was not yet glorified. (40) *Some of the multi-*

¹ Gr. *out of his belly*.

² Some ancient authorities read *for the Holy Spirit was not yet given*.

after the festival. And in reality Jesus again appeared in the temple, and in the midst of the festival rejoicings, cried out the words, which were to direct the minds of the people to something higher. Connecting with the water found in the desert, of which the festival was a memorial, as on one occasion He did with the well of Jacob, He speaks here of the water which He offers them in His message of redemption, which will quench all thirst. He had, referring to Is. xlviii. 11, and similar prophetic passages, said that he who believes in 38 Him and thereby appropriates His message of salvation, from this person himself streams of living water would go forth, because He could not do otherwise than proclaim to others the message of redemption that he had appropriated and that had brought him the greatest satisfaction. John adds that Jesus had spoken of that time when the Spirit would be poured out over all the believers, in order to ennoble and inspire them to 39 such a proclamation. The Holy Ghost had indeed at that time, when Jesus was speaking these words, not yet been given, because He was to come after Jesus had returned to His heavenly glory as His Substitute. Of course, with these words only the theme had been given, concerning which Jesus spoke on this day of the festival. When now the crowd hears these words, the 40 hope is awakened anew in them, which they had once placed in Jesus. As Jesus based them on the statement of the prophets, they thought of the promises of the streams of redemption, which were to flow in the

tude therefore, when they heard these words, said, This is of a truth the prophet. (41) Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? (42) ¹ Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? (43) So there arose a division in the multitude because of him. (44) And some of them would have taken him; but no man laid hands on him.

(45) The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? (46) The officers answered, Never man so spake.

¹ S. vii. 12 ff.; Mic. v. 2.

time of the Messiah. Who could He be that had
41 promised this time? Some thought it was the great prophet like Moses (Deut. xviii. 65), who was expected as the forerunner of the Messiah; the others thought the Messiah Himself. Only through the most external objections could they yet close their eyes to the next
42 natural conclusion. Everywhere Jesus was regarded as a Galilean. That by divine providence, on the occasion of a visit of His parents, He was born in Bethlehem, they did not know. Now they appealed to the Scriptures, which stated that the Son of David must be born in the city of David. It was natural that this
48 objection could not satisfy His friends, and accordingly the people were divided in their opinion of Him. At any rate, those who had come for the purpose of arresting Him, did not dare to lay their hands upon
44 Him, and an attempt to do this would have resulted in their harm. Intentionally, as we soon shall see, John states that these were only a few among the people; but that they were the servants sent by the Sanhedrin, is at once clear, as he, with this in view, reports that
45 when these men returned to those who had sent them on this mission, they were received with the reproof
46 asking why they had not brought Jesus a prisoner. From their answer, it is clear that it was not only

(47) The Pharisees therefore answered them, Are ye also led astray? (48) Hath any of the rulers believed on him, or of the Pharisees? (49) But this multitude that knoweth not the law are accursed. (50) Nicodemus saith unto them (he that came to him before, being one of them), (51) Doth our law judge a man, except it first hear from himself and know what he doeth? (52) They answered and said unto him, Art thou also of Galilee? Search, and ¹see that out of Galilee ariseth no prophet.

¹ Or, see : for out of Galilee, &c.

their fear of the multitude which had held their hands, since they, who belonged to the unprejudiced part of the people, had, like the latter, received the impression from the words of Jesus, that no man had ever spoken 47 as He had. Disgusted at this, the Pharisees ask, if they, the servants of the highest court, have also been deceived, as was the multitude? How could they dare, 48 without consulting the leaders of the people and the models of piety, form an opinion of their own concerning Jesus? But as they do not dare, in view of the attitude of the people, to punish their servants, they can do nothing else than scold. And then they count them as belonging to the unthinking mob, who, 49 on account of their ignorance of the law, were fallen under the curse of this deception. Thereupon one of 50 them, the same Nicodemus who had on one occasion come to Jesus, summons up the courage to point out to them the illegality of their proceedings. They are already treating Jesus as though He were a convicted deceiver of the people. And yet the law, which is for 51 them the highest authority, does not condemn anybody, unless his defense has first been heard and it has been legally determined what he has done. Thereupon they cry out to him in derision, that he perhaps 52 too was a Galilean. Only on this supposition could his sympathy for this Galilean be explained. He is asked

VIII, 1-6] *WEISS'S COMMENTARY*

(53) ¹ [And they went every man unto his own house :
VIII (1) but Jesus went unto the mount of Olives. (2) And
early in the morning he came again into the temple,
and all the people came unto him ; and he sat down, and
taught them. (3) And the scribes and the Pharisees bring a
woman taken in adultery ; and having set her in the midst,
(4) they say unto him, Teacher, this woman hath been taken
in adultery, in the very act. (5) ² Now in the law Moses
commanded us to stone such ; what then sayest thou of her ?
(6) And this they said, trying him, that they might have

¹ Most of the ancient authorities omit John 7. 53-8. 11. Those which contain it vary much from each other. ² Lev. xx. 10 ; Dt. xxii. 22 f.

58 to search and see if ever a prophet has come from Galilee. This was indeed not absolutely the truth, but in their passionate exaggeration is found reflected their unmeasured disgust, that even one of themselves was to be found a defender of Jesus.

Only the later copyists, whom Luther has followed, 1 have inserted at this place the narrative of the woman caught in adultery. This evidently is not a portion of the gospel of John, but is doubtlessly taken from the older tradition, and reports what must have taken place during the last visit of Jesus to Jerusalem. For after the connection has been made with the preceding by the remark that the leaders of the people (after the meeting last reported) had returned to their houses, the narrative continues by stating that Jesus went to the Mount of Olives, and returned early in the morning 2 ing again to the temple, as He was accustomed to do on this Passover festival (cf. Luke xxi. 37). Here, 3 then, the Pharisees and the Sadducees bring before 4 Him a woman who has been caught in a recent act of 5 adultery, and reminding Him that Moses had declared that such women caught in their sins should be stoned to death (cf. Deut. xxii. 21-24), they ask what Jesus has to say to this case. The narrator states that this 6 question was put for the purpose of trying Him ; as

whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. (7) But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. (8) And again he stooped down, and with his finger wrote on the ground. (9) And they, when they heard it, went out one

they presuppose that Jesus, in accordance with the mildness which He had so often shown in His judgment of sinners, would defend the woman against the severe judgment of the law, and they then would have an opportunity to charge Him with having incited to open transgression of the law. But Jesus did not answer the question, as He had expressly declared, that He would not interfere with the existing order of things (cf. Luke xii. 13-14). By bending down and writing in the sand, He indicates that, engaged in His own thoughts, He would have nothing to do with this matter. Only after they continued to press upon Him 7 with the question, Jesus raises Himself up, and reminds them, that if Moses has commanded that such a sinful woman shall be stoned, he also directs that the witnesses shall make a beginning of this (cf. Deut. xvii. 7). But they are to reflect, that if they have without any call to do so put themselves they up as accusers and witnesses against the woman, they must also be willing to take upon themselves the consequences of this action, since only the one who is sinless can feel himself called to uncover the sins of others and to punish them. With this answer the Lord has Himself shown how the words of Matt. vii. 1-5 are to be understood. He shows by the repetition of His 8 actions that He has said enough; and the accusers 9 show that, notwithstanding their maliciousness, they had thereby been struck in their consciousness, first those of more advanced years and thought-

by one, beginning from the eldest, *even* unto the last : and Jesus was left alone, and the woman, where she was, in the midst. (10) And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? (11) And she said, No man, Lord. And Jesus said, Neither do I condemn thee : go thy way ; from henceforth sin no more.]

(12) Again therefore Jesus spake unto them, saying, I am

ful enough to see, that they, who had put the question only for the purpose of setting a trap for Jesus, were least guiltless or felt themselves less called upon to be accusers and judges. When Jesus looks up a second time, He finds Himself alone in company with the
10 woman and His disciples ; and He asks her, where her accusers are, and if none of them, by beginning to cast
11 stones upon her, had thereby condemned her. As this had not taken place, He declares that it is also not His calling to condemn her, but only reserves for Himself the moral right of admonishing her, which everybody has in such a case ; and He tells her to go and sin no more.

The festival was over, and the great mass of pilgrims who are no longer mentioned at all, had gone home. But again and again the people, who had heard Jesus during the festival of the tabernacles, gather around Him, but in this case it is exclusively the people of
12 Jerusalem who constitute His audiences. Accordingly He on this occasion says to them that He had come to communicate to all men the light of the true knowledge. Just as men must follow the light if they would not enter the darkness, thus too they must follow Him, in order to receive constantly from His preaching the light that is necessary to eternal life. For whoever will not learn from Him, that the full revelation of God has appeared in Him, and receive this proclamation as His disciple, cannot receive the

the light of the world : he that followeth me shall not walk in the darkness, but shall have the light of life. (18) The Pharisees therefore said unto him, Thou bearest witness of thyself ; thy witness is not true. (14) Jesus answered and said unto them, Even if I bear witness of myself, my witness is true ; for I know whence I came, and whither I go ; but ye know not whence I come, or whither I go. (15) Ye judge after the flesh ; I judge no man. (16) Yea and if I judge, my judgment is true ; for I am not alone, but I and the Father that sent me

life, the essence of which consists in this, that they see God in Him. The impression made by such discourses upon the people the Pharisees seek to eradicate, by beginning with Him the contention concerning His testimony of Himself. They tell Him that He is always 13 testifying of Himself. But such a testimony concerning oneself is worth nothing, because it is regarded as untrue and unreliable. On one occasion Jesus had Himself insisted upon this legal rule (cf. v. 81). On this occasion He declares that it does not apply to Him. He *could* testify of Himself, as He knows His origin and 14 His goal, and accordingly knows everything that is necessary in order to furnish true testimony concerning the character of His person. But He also *must* testify of Himself, since His true origin and goal was known to none other, and none accordingly would be in a condition to testify of Him truthfully. If they condemn His testimony on the ground of the legal 15 rule, they thereby pass judgment according to external appearances, according to which, indeed, one man is like the other. He primarily has not come to judge (ch. iii. 17) ; but if He should be forced to judge, as is 16 the case now, when He is passing a judgment as to who can testify of Him and who cannot, then His judgment is one as it should be ; for in such judging on His part, He is not alone, but is always in com-

(17) Yea and in your law it is written, ¹ that the witness of two men is true. (18) I am he that beareth witness of myself, and the Father that sent me beareth witness of me. (19) They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me

¹ Comp. Dt. xix. 15; xvii. 6.

pany with Him who has sent Him, and a judgment passed in company with the highest Judge, can only be perfectly normal in character. But in this case
17 too He is acting in harmony with this legal rule, which is based on the law that they regard as their highest authority, and according to which a testimony of two witnesses that agree is a true testimony (Deut.
18 xvii. 6). For He testifies of Himself, whose testimony, as He has shown, must be accepted as creditable, as also the Father, who has sent Him, and by the works that He has given Him to do (cf. v. 36), would not have accredited Him as His representative, if He were a liar. In reply to the remark, that it was an easy matter to
19 appeal to a witness who is not present, and of whom it is not known where He is, in order to bring Him and hear His testimony, Jesus answers that this was solely their fault, as they knew neither Himself nor His Father. For if they would recognize Him as the perfect revelation of God, they would also know His Father and who and where He is. Now it then appears that His appeal to the two witnesses is superfluous; for if they recognize Him as who He is, then there is certainly no need of any further testimony. But Jesus purposes by this only to indicate, that such human legal norms do not apply to Him at all. He who has not learned to know Him from the immediate impression of His person and word, would not be helped by any legal decision concerning the truth of His statements.

ye would know my Father also. (20) These words spake he in the treasury, as he taught in the temple : and no man took him ; because his hour was not yet come.

(21) He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin : whither I go, ye cannot come. (22) The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come ? (23) And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. (24) I said there-

John remembers exactly that this deep word had 20 been spoken by Jesus during His instructions in the temple, delivered near the treasury. When the Evangelist remarks that notwithstanding such discourses, which exposed in their full emptiness the objections of His opponents, nobody laid his hands upon Him, because His hour had not come, he thereby wants to indicate, that the report of these matters is only to constitute the introduction for new proofs of that which the second section of this part of the gospel intends to describe. Jesus, however, knew that this hour, in which 21 He was to be given over into the hands of His enemies, was near at hand. Therefore He again says to them, as in vii. 33, 34, that He was going away, and that they afterwards, when they would in vain seek for a Saviour, would die loaded down with their sins, and would then not be able to go there where He had gone. And now again, only in a most malicious way, the hostile Jews misinterpret His words, as though He 22 wanted to kill Himself, and then of course they could 24 not and would not come to the place to which suicides go, namely, to hell. Therefore Jesus declares openly to them where was to be found the fundamental reason for their not being able to rescue Him, which found its expression in such mocking words. He is from above, because He has come from heaven ; but

fore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins. (25) They said therefore unto him, Who art thou? Jesus said unto them, ¹ Even that which I have also spoken unto you from the beginning. (26) I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. (27) They perceived not that he spake to them of the Father. (28) Jesus

¹ Or, *Altogether that which I also speak unto you.*

they came from below, from the earth, and indeed from the lowest world of the Devil, which has determined their entire character. And with a play on words that cannot be reproduced in our language, He adds that they belong to the sinful world, but He does not. For this reason He had declared that they would be destroyed in their sins; for only the faith in Him as the One who has come from above, and not from this world, can, by the forgiveness of sin, deliver and free them
25 from their transgressions. When they then challenge Him to say who He is that claims such things concerning Himself, Jesus declares to them, that they should
26 rather ask why He then at all still speaks to them. It certainly did no good. True, He had a great deal to say concerning them, and to—judge them; but He who had sent Him is one who can speak only the truth; and He could declare to the world only, that which He had heard from Him who had sent Him, and
27 that is then the truth. In this the thought is expressed that they are not willing to hear the truth. This digression on the part of Jesus the Evangelist explains by the fact that they did not recognize, or did not want to recognize, that He was constantly calling God His Father, in order thereby to manifest Him-
28 self as the Son, i. e., as the Messiah. Only for this reason can they ask the silly question, who He is. But Jesus does not want to close without a word

therefore said, When ye have lifted up the Son of man, then shall ye know that ¹ I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. (29) And he that sent me is with me ; he hath not left me alone ; for I do always the things that are pleasing to him.

(30) As he spake these things, many believed on him.

¹ Or, *I am.* Or, *I am he: and I do.*

of hope. When they, by having crucified Him, shall have prepared the way for His exaltation to heaven, then the eyes of many of them will yet be opened, and they will learn to know who He is, and that He does nothing arbitrarily, but in all His teaching activity speaks only as the Father has taught Him to speak. This is the great Jonah sign of His resurrection (cf. Matt. xii. 39, 40), to the success of which He hopefully looks. True, apparently, it seems to be implied in this, that He has already resigned Himself without hope into their hands. But He is always sure 29 of the assistance of Him who has sent Him, who will never forsake Him, because He is always doing what is pleasing to Him. This One is now holding His hand above Him, and as long as it is His will nobody can touch Him, as the Evangelist had of himself already said in viii. 20. This further shows that all that has preceded is to be only an introduction to the following narrative, which reports a second and more dangerous attack on Jesus, and how He was protected against it.

In Jerusalem Jesus constantly gained more ground. 30 Daily the number of those who called themselves His disciples increased. Even in the circle of those Jews who had been hostile to Him, many began to believe. As it was such statements as those concerning His approaching exaltation and the help of God so certain to Him, which more than any other awakened this faith, it is clear thereby that this faith too, was essentially a faith

VIII, 31-34] *WEISS'S COMMENTARY*

(81) Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples ; (82) and ye shall know the truth, and the truth shall make you free. (83) They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man : how sayest thou, Ye shall be made free? (84) Jesus answered them, Verily,

in Him as that Messiah who was to fulfil their earthly and political hopes and deliver them from the Roman yoke, which was felt in the capital city more
81 than elsewhere. Jesus was compelled, as He had done in Galilee, to destroy these empty hopes. He accordingly declares outright, that only those can be His true disciples who take up not only single statements of His, in order to interpret them in their own taste, but those who permanently centre themselves upon His word and appropriate these in the true sense that He gives them. Evidently He even intentionally began the discussion of the essence of true freedom by saying, that only by such permanent abiding in His word, would
82 they recognize the truth that constitutes its contents, and the truth thus recognized would make them free. If they have in Him learned to know the true essence of God, then this must in every respect be decisive for us, and thereby make our own wills free to fulfil the desired will. However much or little the hearers understood of this, certain it is that a freedom to which the knowledge of the truth was to lead, was not the political freedom that they were longing for. They
88 are accordingly provoked and reply, that they did not need any other than this political freedom, since in their case, as the free-born sons of Abraham, no other servitude could be thought of. As a matter of fact, slavery, in the social sense of the term, practically did
84 not exist in Israel, as it was limited in many ways (Lev. xxv.). Therefore Jesus directly declares to them,

verily, I say unto you, Every one that committeth sin is the bondservant of sin. (85) And the bondservant abideth not in the house for ever : the son abideth for ever. (86) If therefore the Son shall make you free, ye shall be free indeed. (87) I know that ye are Abraham's seed ; yet ye seek to kill me,

that He had meant the freedom from the slavery of sin, which every one needs, because every one who 85 commits sin is the slave of sin, and not merely a servant of evil passions. As the slave has no abiding place in the house, which only the son possesses, but can, at the will of the master, be sold or exchanged, thus too he who has been degraded to the condition of a slave of sin, has no permanent part in the rights and the promises of the house of Israel. And as only the rightful son of the house, such as He is, has the rights of the 86 master of the house to liberate slaves, thus, too, He alone can give them freedom in truth, as He had promised to do through the truth that is known from His words. Only in case they are in this way made free through Him, can they hope for the highest Messianic blessings of Israel, of which they are deprived not only by the Roman supremacy, but by the slavery of sin. Here it becomes clear that Jesus, the Evangelist says, is dealing primarily with those who had once belonged to His deadly foes, and had been won for the faith only by the hope that He would eventually yet prove to be the liberator from the 87 Roman yoke. For in reply to their claim that they are the children of Abraham, Jesus says He knows well that they are the bodily descendants of Abraham ; but they seek to kill Him because He clearly foresees, that the disappointment in these hopes will at once change them back again into deadly enemies. The reason for this He sees in the fact that His word indeed has

because my word ¹ hath not free course in you. (38) I speak the things which I have seen with ² *my* Father: and ye also do the things which ye heard from *your* father. (39) They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye ³ were Abraham's children, ⁴ ye would do the works of Abraham. (40) But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. (41) Ye do the works of your father,

¹ Or, *hath no place in you.*

² Or, *the Father: do ye also therefore the things which ye heard from the Father.* Gr. are.

⁴ Some ancient authorities read *ye do the works of Abraham.*

88 secured a hold on them, but it had not been able to become a power in their heart that had really changed their life. He knows that the real Son is determined in work and word by the image of the Father, as He speaks only what He has seen with the Father, and which in seeing Him is recognized as the divine truth; thus, too, they do only what their father tell them to do. As they see in this that Jesus, in saying
89 this, is thinking of a different father than Abraham, they protest that they are the genuine sons of Abraham. Thereupon Jesus tells them explicitly, that if they in reality wanted to be the sons of Abraham, then they would prove that they were such by doing the works of Abraham and imitate the pious patriarch in
40 his actions. But now they are seeking to kill somebody, who has done no other wrong than to speak the truth to them, which proves itself as such by this, that He has received it from God in His pre-mundane com-
41 munion with Him. Such things Abraham certainly did not do. Theirs are the works of an altogether different father. In reply to this, they again protested, that they were the genuine children of Abraham. They surely are not the children of a harlot, of whom it indeed cannot be known who their father is. But if He was speaking of a different father than the earthly father, then they had but *one* Father, and that is God.

They said unto him, We were not born of fornication ; we have one Father, *even* God. (42) Jesus said unto them, If God were your Father, ye would love me : for I came forth and am come from God ; for neither have I come of myself, but he sent me. (43) Why do ye not ¹ understand my speech ? *Even* because ye cannot hear my word. (44) Ye are of *your* father the devil,

¹ Or, *know*.

(cf. Mal. ii. 10). But Jesus denies this, too, because as 42 the true children of God they would love Him who has come forth from God and now stands among them as the true messenger from God, whom they certainly would love if they loved Him as children love their father. For that He is not coming forward arbitrarily, but has been sent by the Father, they certainly must know, even if they do not want to know Him as to His real origin. But their lack of love for Him Jesus sees in this, that they do not at all understand His way of speaking, which can have its reason only in the fact 43 that they, on account of their utter inability to comprehend the truth, cannot hear the words aright. Love for Him would open their eyes and their hearts to what He is speaking. Therefore they can have come only from an altogether different father, and that is the 44 Devil, because they, on account of the similarity of their character with that of the Devil, seek to satisfy his desires in all that they do. As such Jesus designates the desire for murder and lies. For from the beginning, when the Devil had, through misleading them into sin, brought death upon our first parents, he had been the murderer of mankind ; and the truth is not his life element, because no love and no desire for the truth is in him. But, on the contrary, conscious denial of and opposition to the truth is his real essence, so that all his lying words come from this source, that he is a liar and the father of all lies. As repeated mention has been made of their lust for murder, nothing is left

and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. ¹ When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. (45) But because I say the truth, ye believe me not. (46) Which of you convicteth me of sin ? If I say truth, why do ye not believe me ? (47) He that is of God heareth the words of God : for this cause ye hear *them* not, because ye are not of God.

(48) The Jews answered and said unto him, Say we not

¹ Or, *When one speaketh a lie, he speaketh of his own : for his father also is a liar.*

but to prove from their hatred of the truth that they
45 are the children of the Devil. For, just because He
46 speaks the truth, they do not believe Him. But this
they must themselves testify. For if none can convict
Him of sin and hence, too, of a lie, then the reason why
they do not believe Him when He speaks the truth, can
only be because they have come from him who, above
47 all others, is the liar. He whose origin is God, has also
an open ear for His words. Because they do not hear
this they cannot be the children of God, but are the
children of the Devil, as there is nothing between these
two.

The preceding discourse aroused the Jews to such a
pitch that they resorted to the most abusive terms, and
the discussion concerning these, however quiet and
dignified the conduct of Jesus was in this connec-
tion, yet it inflamed them to such wrath, that they
48 made a direct attack upon His life. We hear that the
term Samaritan was currently applied to Him, i. e. that
He was on the same level with the traditional foes of
the nation. The Jews consider that this is justified by
the fact that He had denied that they were the chil-
dren of Abraham and the children of God. That they
declared Him to be possessed, we have already heard
(vii. 20); only an evil demon, they thought, could have

well that thou art a Samaritan, and hast a demon? (49) Jesus answered, I have not a demon ; but I honor my Father, and ye dishonor me. (50) But I seek not mine own glory : there is one that seeketh and judgeth. (51) Verily, verily, I say unto you, If a man keep my word, he shall never see death. (52) The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets ; and thou sayest, If a man keep my word, he shall never taste of death. (53) Art thou greater than our father Abraham, who died ? and the prophets died : whom makest thou thyself ? (54) Jesus answered, If I glorify myself, my glory is nothing : it is my Father that glorifieth me ; of whom ye say, that he is your God ; (55) and ye have not known him : but I know him ; and if I should say, I know him not, I shall be like unto you, a

inspired Him with these abusive words concerning His own people. But that He could be possessed of a 49 spirit hostile to God was already made impossible by the fact, that He at all times honored His Father. He has not dishonored Him, but they have dishonored Him. He does not say this because He has been slighted in His honor, for it is not at all His purpose to seek the honor that belongs to Him. But He who does seek it and who judges according to this whether He has received it, that is He who has made deliverance from 50 death conditional upon following His word. In this 51 they think that they have only found a new confirmation of their last charge. This certainly is a silly self- 52 exaltation, that He ascribes to His word a power which 53 the word of Moses and the prophets could not have possessed, as these men had died. What then did He propose to make of Himself ? Thereupon Jesus answered, that if He should ascribe any honor to Himself, 54 this would indeed be nothing ; but it is His Father who ascribes this honor to Him, to which He has laid claim, and His authority they must recognize, as they with such pride call Him their God. True it is, that they really 55

liar : but I know him, and keep his word. (56) Your father Abraham rejoiced ¹to see my day ; and he saw it, and was glad. (57) The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (58) Jesus said unto them, Verily, verily, I say unto you, Before Abraham

¹ Or, *that he should see.*

do not at all know Him, as He can only and wants to be known in the Son, and therefore, too, they do not understand the way in which He ascribes to the Son the greatest honor by having made Him the Mediator of the perfect salvation. But He knew God as the One who had done this ; and if He were to deny this, because they charge Him with boasting, then He would be a liar as they were, who claimed that they could not recognize God in His person, although they simply do not want to recognize Him. But that He knows Him is seen from the fact, that He obeys His word ; and by this fact all boasting on His part, which would be counter to God's

56 will, is excluded. Abraham, their father, had himself recognized Him as the greater One, by rejoicing, that he would see the day of His appearance, with which would begin the fulfilment of the Messianic promises that had been given to him. But as the fathers in the realm

57 of the dead still are concerned for the fate of their nation, Abraham has seen the day upon which the Messiah appeared, and he rejoiced. Then the Jews begin to ridicule Him. He has not yet attained to the full years of manhood, or had not yet lived half a century, and yet claimed to have seen Abraham, of whose conduct during his earthly life He was speaking. Thereupon Jesus utters the great truth, that He was more

58 than a contemporary of Abraham, by setting over against the historical appearance of Abraham His own Eternal Being. The Jews understand this word in its fullest significance, and see in it, from their standpoint, a blasphemy, because He makes Himself equal to the

was born, I am. (59) They took up stones therefore to cast at him : but Jesus ¹hid himself, and went out of the temple.²

IX And as he passed by, he saw a man blind from his birth.

(2) And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind ?

(3) Jesus answered, Neither did this man sin, nor his parents :

¹ Or, *was hidden, and went, &c.*

² Many ancient authorities add *and going through the midst of them went his way and so passed by.*

eternal God, and they pick up stones, for the blas- 59
phemer is to be punished with death, according to Lev.
xxiv. 11-14. But for a second time it appears that
nobody can do Him any harm, as long as the protect-
ing hand of God is over Him. Jesus hid Himself in the
crowd of His followers and went out of the temple.

The third section of this part of the gospel shows,
in connection with the history of the man who was born
blind, that the attempts of the opponents of Jesus to
make His adherents unfaithful were as fruitless as the
attacks made on Him were.

It happened, as we shall see, several months later, 1
when Jesus, as He passed by, saw a beggar who had
been blind since his birth. As, according to the 2
current belief in retribution, every suffering had to
be the consequence of a special guilt, and such could
scarcely be thought of in the case of a man born
blind, the disciples are troubled about the question, as
to who could then have committed the sin, he, or as
could be thought more probable, on the basis of Ex.
xx. 5, his parents, that this should have resulted in his
being born blind. Jesus denies that any sin, whether 3
in the blind man or in his parents, could have been the
cause of this ; but the purpose was, that through him,
as in the case of everything that happens, the works of
God were to be manifest. In this case it was the
special purpose that by the healing of the man born
blind it should become manifest how God, through

but that the works of God should be made manifest in him. (4) We must work the works of him that sent me, while it is day : the night cometh, when no man can work. (5) When I am in the world, I am the light of the world. (6) When he had thus spoken, he spat on the ground, and made clay of the spittle, ¹and anointed his eyes with the clay, (7) and said unto him, Go, wash in the pool of Siloam (which is by interpreta-

¹ Or, *and with the clay thereof anointed his eyes.*

Jesus, also heals the worst cases of spiritual blindness. For this very reason He finds in the question of the disciples a divine command to perform a miraculous cure in this special case, although He had up to the present time not yet resumed His healings in Jerusa-
4 lem. He ascribes this to the general principle, that we should not vex ourselves about such problems of divine providence, and inquire what had been the purpose of *God* in these things, but we are to ask what He thereby asks of *us*. But as this is determined for each one in accordance with his calling, He sees in this a demand of Him who has sent Him to make use of the brief time yet allowed Him of His life to perform the divine work that had been commanded Him, before the night of death come, in which all activity is at an end. As
5 it is His calling as long as He is upon the earth to be the Light of the world (cf. viii. 12), He accordingly finds in this case the command to manifest symbolically in the healing of the man bodily blind the great work of God in that enlightenment, for which He has been sent
6 into the world. Accordingly He at once places upon the blind man's eyes as a covering a paste prepared from spittle and the dust of the earth, so that thereby the power to see, which had by a divine miraculous act been restored, and of which he had been deprived since his birth, should be strengthened. The blind man was then to go to the pool of Siloam, and go down
/ into it and wash himself. By the time he would get

tion, Sent). He went away therefore, and washed, and came seeing. (8) The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? (9) Others said, It is he: others said, No, but he is like him. He said, I am he. (10) They said therefore unto him, How then were thine eyes opened? (11) He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. (12) And they said unto him, Where is he? He saith, I know not.

(13) They bring to the Pharisees him that aforetime was blind. (14) Now it was the sabbath on the day when Jesus

there the power of sight would be strengthened to such a degree that he could expose the newly-bestowed sight of his eyes to the light of the sun. As the pool in this way, in a certain sense, completed the work of the Divine Messenger, the Evangelist regards it as significant, that its name, translated, marks it as a second messenger of God. The blind man did what he was directed to do, and returns home seeing. The Evangelist describes the great excitement which this miraculous cure caused. The neighbors, who knew him and 8 who had otherwise seen him sitting there as a blind 9 beggar, were of different opinions, as to whether the 10 seeing man was the man who had formerly been blind, or somebody who was like him; and they ask him, after he had himself removed all doubt in the matter, how he had 11 been healed. He reports this in detail, and also knows 12 that He who healed him was named Jesus; but he does not know where He now was, as he in the meanwhile had been at the pool of Siloam. Why it was that they asked him this question appears from this, that they 13 took him to the Pharisees as the guardians of the law, 14 since the healing had taken place on the Sabbath, and accordingly the preparation of a means for curing a

made the clay, and opened his eyes. (15) Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. (16) Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. (17) They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

(18) The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, (19) and asked

person could appear as a transgression of the Sabbath. 15 Naturally they would have preferred at once to bring 16 with the healed man Him who had performed this work. The Pharisees now have him describe all the circumstances of the case, but begin to dispute among themselves, how this case is to be judged. Some of them insist that as a violator of the Sabbath He cannot be a Messenger of God; but the others declare that a sinful man could certainly not perform these miracles, as God gives them only to His representatives to do. But when they then ask the healed man about it, he 17 concludes at once from this miracle that Jesus is a prophet.

At last the matter had to be brought to the attention of the ecclesiastical authorities, whom John here simply calls the Jews, because they represented in a marked way in their malicious attempts to make the healed man unfaithful to Jesus, the entire hostility to Christ that 18 the unbelieving portion of the Jews evinced. They trying to deny the fact that was so uncomfortable for them. They do not believe that the man had been blind and now had received his sight. They subject the parents of the man to a rigid examination; but 19 these only answer the first question to this effect, that

them, saying, Is this your son, who ye say was born blind? how then doth he now see? (20) His parents answered and said, We know that this is our son, and that he was born blind: (21) but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. (22) These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. (23) Therefore said his parents, He is of age; ask him. (24) So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. (25) He therefore answered, Whether he is a sinner, I know not: one thing I know, that,

they knew that their son had been born blind. The 21 answer to the question how he had received his sight, they do not want to give; because in the Sanhedrin it had already been decided, to exclude from the synagogue communion all those who recognized Jesus as the Messiah, and they feared that a statement on their part as 22 to this miraculous cure would be interpreted as such a 23 confession. They accordingly refer them for a reply to the son, who had also been called to the examination, as he was of age and could be best able to give reply. But without this, too, the fact itself was undeniable; and yet they decided, contrary to their own better knowledge and conscience to represent it as a tricky scheme and to bring some kind of proof for this. They accordingly for a second time call before them the blind man, who in the meanwhile had been permitted to depart in company with his parents, and 24 seek to frighten him by declaring to his face, that they knew that every man is a sinner, and that he should accordingly give the honor to God, and to confess the deception upon which the pretended miracle was based. Not without a certain irony the healed man re- 25 frains from declaring himself on the question as to the

whereas I was blind, now I see. (26) They said therefore unto him, What did he to thee? how opened he thine eyes? (27) He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? (28) And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. (29) We know that God hath spoken unto Moses: but as for this man, we know not whence he is. (30) The man answered and said unto them, Why, herein is the marvel, that ye know not whence he

26 sinfulness of Jesus, and simply adheres to the fact of his being cured. They thereupon again ask of him to describe how it took place and especially to report the actions of Jesus in connection with it, in the hope, that he would in some way contradict himself in his account, or offer them some pretext for declaring the whole thing a fraud. But this tricky design on their part disgusts the simple-minded man of the people. He sees the Pharisees even assembled in the Sanhedrin, 27 to whom he had already reported the matter in detail; and if they now pretend that they did not hear it, why do they then want to hear it a second time? This could perhaps be, as he ironically adds, because they themselves wanted to become His disciples, as so many were. This they understand, as though he thereby wanted 28 to declare himself as such a disciple; and they chide 29 him as such, by proudly appealing over against this, that they are the disciples of Moses, concerning whom they, as the ecclesiastical authorities, knew, that God had spoken in him, while they do not know of this man, who had called Him or had sent Him. In this the healed man finds it as remarkable, that they pre- 30 tend not to know who Jesus is, while he, a common layman, from the mere fact of his being healed, could decide this with perfect certainty. If every answer to prayer, such as that, on the basis of which alone

is, and *yet* he opened mine eyes. (31) We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. (32) Since the world began it was never heard that any one opened the eyes of a man born blind. (33) If this man were not from God, he could do nothing. (34) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

(35) Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on ¹ the Son of God? (36) He answered and said, And who is he, Lord, that I may believe on him? (37) Jesus said unto him, Thou hast both seen him, and

¹ Many ancient authorities read *the Son of man*.

Jesus could have performed this miracle, presupposes 31 that the petitioner is pious and is doing the will of 32 God, then here, in the case of this phenomenal miracle it is clear, that God could have given this power only to His Representative for the purpose of attesting His claims, because, without this, such a work would have 34 been an absolute impossibility. Thereby he has confessed himself a disciple of Jesus; and with a malicious reference to the fact, that he as a man born blind must bear the punishment for the sins of his parents, and that although he was in body and soul saturated through and through with their sinful character, he yet would instruct them, they apply to him, as the first one, the sentence excluding him from the congregation of the synagogue. But by this they only bring it about that the healed man becomes entirely an adherent of Jesus. For, when, by divine providence, 35 Jesus meets this man again and learns by the fact of his excommunication that he had entirely declared himself for Him, He asks him if he then really believes in the unique Son of Man, whom God had sent for the purpose of perfecting salvation. And when he in his 36 simple-minded way interrupts Jesus with the state- 37 ment, that he would like to believe, if he knew who

he it is that speaketh with thee. (88) And he said, Lord, I believe. And he ¹ worshipped him.

(89) And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. (40) Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? (41) Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

¹ The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see ch. 4. 20).

88 this Son of man is, Jesus then declares that it is He and the healed man, who falls to His feet with the confession of his faith now, in reality becomes His disciple in full, and has thereby also received his spiritual sight. Thus, then, this attack too upon one of His disciples ends in an entire failure, as did the preceding attacks upon Jesus Himself.

89 In connection with the incident of the man born blind, Jesus declares that He had come into this world of sin in order to bring about a judicial decision, by which the differences in men would be manifest through the consequences of His coming. As that man, for the very reason that he had been spiritually blind, but had not been prejudiced to the truth, had received his eyesight, not only bodily, but also spiritually, thus, too, those who, on account of their deeper knowledge of the truth had opposed Him with their prejudices, would become incapable of spiritual sight, by
40 constantly hardening themselves more and more against the truth. Several of the Pharisees, who just then happened to be present, protest against this, that Jesus
41 includes them among the blind who only through Him are to receive their sight. Jesus therefore says to them that this was their misfortune, that they are not blind and therefore incapable of recognizing Him as that which He is. If they were blind, then their hostility to Him could not be charged to them as guilt.

X Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is ¹ the shepherd of the sheep. (3) To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. (4) When he hath put forth all his own, he goeth before them, and the sheep follow him : for they know his voice. (5) And a stranger will they not follow, but will flee from him : for they know not the voice of strangers. (6) This ² parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

¹ Or, *a shepherd*.

² Or, *proverb*.

But because they not only can see, but also boast of their better knowledge, there is no prospect that they will be freed from their sin, since their pride of wisdom will not permit them to come to a knowledge of the truth. Thereupon Jesus narrates to them the two parables of the shepherd. The first transfers us into a 1 fold surrounded by a wall, at the door of which the 2 under-shepherd is standing on guard. While the robber somewhere climbs over the wall, the shepherd goes in through the door, which is gladly opened to him. For that he is the shepherd is seen at once by the fact that 3 the sheep listen to his voice. As different flocks are kept 4 in a single fold over night, he calls those sheep by name that belong to him, and these willingly permit the shepherd to go before them and lead them out upon the pasture, because they know his voice. But they would 5 not follow a stranger who without any right forces his way into the fold, and they flee from him for the very reason that they do not know his voice. The fact, then, that the healed man had turned away from the leaders of the people and had turned to Jesus, was only in the natural order of things, according to which the sheep follow only their rightful shepherd, and not the robber, who, without any rights, had forced his way in. The 6

(7) Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. (8) All that came¹ before me are thieves and robbers: but the sheep did not hear them. (9) I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. (10) The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may² have it abundantly. (11) I am the good shepherd: the good shepherd layeth down his life for the sheep. (12) He that is a hireling,

¹ Some ancient authorities omit *before me*.

² Or, *have abundance*.

Pharisees, of course, did not understand this parable, because they did not want to understand it. Jesus accordingly seized upon an image from it in order to tell
 7 them plainly what He meant. If He is the door to the sheep, then no one can claim to be real leader of the people unless he has been called and authorized by Him
 8 to become a real leader of the people. Those who had come before Him and now pretend to be the leaders of the people are in truth thieves and robbers, because without any authorization on the part of Him who alone has the right to give this, they have usurped this leadership, and on account of their selfish and ambitious interests, led the people into destruction. This appears from the fact that all the genuine members of the re-
 9 demptive communion of Israel, whose leaders they pretended to be, do not listen to them. For the present Jesus is the door through which men enter into the kingdom of God, in which this communion finds its consummation, in order to find salvation from eternal destruction, as the sheep do in the fold, where they are protected against the ravenous wolves. He who is brought into the fold through Him will, undisturbed
 10 by all hostile threats, find perfect satisfaction. The thief comes only for the purpose of slaying the stolen sheep for his purposes, and to deliver them over to de-
 11 struction. He, however, has come to transmit to them

and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them* : (13) *he fleeth* because he is a hireling, and careth not for the sheep. (14) I am the good shepherd ; and I know mine own, and mine own know me, (15) even as the Father knoweth me, and I know the Father ; and I lay down my life for the sheep. (16) And other sheep I have, which are not of this fold : them also I must ¹bring, and they shall hear my voice ; and ²they shall

¹ Or, *lead*.

² Or, *there shall be one flock*.

life and abundant fulness. This leads Jesus to the 13 second parable. For the right shepherd is not only the counterpart of the thief and the robber, but also of the hired shepherd to whom the sheep do not belong, and who accordingly has no real concern for them. While the former risks his life for the sheep by attacking at the risk of his life the wolf who is breaking into the fold, the latter flees, and the wolf robs a portion of the flock and scatters the rest. This, then, is the second thing by which the right leader of the people is recognized, namely, by his having love for his own that enables him to make every sacrifice. For Jesus, 14 who is this right Shepherd, knows His own, as they 15 know Him, so surely as only the Father knows Him and He the Father. And for them He risks His life. True, He has yet other sheep, who have by God not been included in the national congregation of Israel, and who have by their whole history been prepared for His coming, since there are also outside of Israel those who have been prepared by the original revelation, as Israel was by the revelation of salvation, and who inwardly already belong to Him before He appears. He must become the leader of these, too, and they, like the sheep from Israel, will hear His voice, and in this way *one* fold will be established in charge of *one* shepherd, consisting of the believers from both

become one flock, one shepherd. (17) Therefore doth the Father love me, because I lay down my life, that I may take it again. (18) No one ¹ taketh it away from me, but I lay it down of myself. I have ² power to lay it down, and I have ² power to take it again. This commandment received I from my Father.

(19) There arose a division again among the Jews because of these words. (20) And many of them said, He hath a demon, and is mad; why hear ye him? (21) Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

¹ Some ancient authorities read *took it away*.

² Or, *right*.

Israel and the Gentile nations. As this can take place only after His departure from His earthly activity, which, according to the plan of God, was to be limited exclusively to Israel, this fact suggests to Jesus the thought of His death. For this reason the

17 Father loves Him, because He, in the performance of His duty, has given up His life; but, for this very reason, He knows that God will give back to Him this life again, so that by receiving it back again He can

18 fulfil His mission beyond the borders of Israel. The repeated but futile attacks upon Him have shown, that nobody can take His life from Him, if He does not give it up voluntarily. But this He, of course, dare not do, unless He has been authorized to do so by God, since nobody can arbitrarily cast aside his life, just as no one can of his own power take it back again. But this authority He has received in the command, to give up His life for His people; and when He receives it again from the love

20 of God for Him who has fulfilled this His mission then He will extend His activity also beyond the border of Israel. Such addresses caused a division of opinion even among the Jews who were ever so hostile to Him.

21 The one party, indeed, declared that the demon that possessed Him was driving Him into insanity, and that

(22) ¹ And it was the feast of the dedication at Jerusalem :
 (23) it was winter ; and Jesus was walking in the temple in
 Solomon's ² porch. (24) The Jews therefore came round about
 him, and said unto him, How long dost thou hold us in sus-
 pense? If thou art the Christ, tell us plainly. (25) Jesus
 answered them, I told you, and ye believe not : the works that
 I do in my Father's name, these bear witness of me. (26) But
 ye believe not, because ye are not my sheep. (27) My sheep

¹ Some ancient authorities read *At that time was the feast.*

² Or, *portico.*

they should not listen to Him ; but the other party ob-
 jected that these were certainly not the discourses of an
 insane man, nor could an evil spirit, such as it was
 claimed He was possessed by, cure the blind.

The fourth section of this part reports the last un-
 successful attack made on Jesus. The exact words 22
 here indicate without a doubt, that just at this time,
 when the healing of the man born blind had taken
 place, the Feast of Dedication was celebrated in Jeru-
 salem, where Jesus was still tarrying. It was in the 23
 middle of December, and on account of the wintry
 season Jesus did not walk about in the courts of the
 temple, but in the covered hall of Solomon. On this
 occasion it was, that the hostile Jews, evidently angered
 on account of His last discourse, crowded around Him
 in a mob-like spirit and demanded an explicit declara- 24
 tion from Him, whether He was the Messiah. Why
 did He always keep their souls in a state of tension by
 mere hints to this effect? He is asked to express Him-
 self clearly and openly on this subject. Jesus insists 25
 that He has done this sufficiently through the deeds 26
 that He did in the name of the Father. But they do
 not believe because they do not belong to those sheep
 which the workings of the grace of God has led to His
 flock ; for these He knows by the fact, that they listen
 to His voice and follow Him as His disciples. To these 27
 He shows Himself as the real Messiah, by securing for

hear my voice, and I know them, and they follow me : (28) and I give unto them eternal life ; and they shall never perish, and no one shall snatch them out of my hand. (29) ¹ My Father, who hath given *them* unto me, is greater than all ; and no one is able to snatch ² *them* out of the Father's hand. (30) I and the Father are one. (31) The Jews took up stones again to stone him. (32) Jesus answered them, Many good works have I showed you from the Father ; for which of those works do ye stone me ? (33) The Jews answered him, For a good work we

¹ Some ancient authorities read *That which my Father hath given unto me.*

² Or, aught.

them the perfect salvation (eternal life) for time and
 28 eternity. And that they would not succeed in tearing
 these from His protecting hands, they had just seen in
 the case of the man born blind, whom they had not
 29 been able to make unfaithful to Him. But this is also
 entirely impossible ; for the Father, who has given
 them to Him and has thereby declared it to be His
 will that they are to remain His disciples, certainly has
 a greater power than all those who would tear them
 30 out of His hands. But what is true of the Father's
 hand is also true of His own hand, since He and
 the Father are one in their activity, the Father work-
 ing only through Him, and He only in the power of the
 Father. In that He declares Himself to have been sent
 and to be working only through the Father's power, the
 31 Jews again saw a blasphemy, and began to gather
 stones, in order to inflict the punishment appointed by
 the law for this offense (cf. ch. viii. 59). But on this
 occasion He yet succeeded in allaying the storm by
 speaking of His works, which still filled many with
 32 gratitude and reverence for Him. He had caused them to
 see so many excellent works, and what kind of work must
 that have been on account of which they were about to
 33 stone Him ? He knows, of course, that they will
 answer Him that they are not stoning Him on account
 of any of His excellent works, but on account of His

stone thee not, but for blasphemy ; and because that thou, being a man, makest thyself God. (84) Jesus answered them, Is it not written in your law, ¹ I said, Ye are gods ? (85) If he called them gods, unto whom the word of God came (and the scripture cannot be broken), (86) say ye of him, whom the Father ² sanctified and sent into the world, Thou blasphemest ; because I said, I am *the* Son of God ? (87) If I do not the works of my Father, believe me not. (88) But if I do them, though ye believe not me, believe the works : that ye may know and

¹ Ps. lxxxii. 6.

² Or, *consecrated*.

blasphemy in making Himself, a human being, to be a divine Being. But His purpose is attained, and they again listen to Him, and do so all the more, as He begins to speak of the authority of the Scriptures, which is also recognized by them also. In them God Himself, in 84 Ps. lxxxii. 6, calls representatives of the government, even wicked ones, by the name of gods, because they are representing Him in the work of their office. And as nobody can dispute the right to call those to whom 85 the words of this Psalm are addressed gods, without attacking the infallible authority of the Scriptures, how then can they charge Him with blasphemy, when 86 He calls Himself the Son of God in the unique sense, in which indeed His work is entirely the work of the Father ? He is indeed not only a Messenger of God, as are the others, but He is the Son, whom the Father has in His baptism consecrated as the Messiah and as such has sent Him into the world. Indeed, if in His deeds the works of God did not appear, which had 87 been entrusted to Him, as He had shown in v. 20 sqq., then it would seem to be justified not to believe Him on the basis of unproved statements. But if they will 88 not believe in His person, then they ought to believe in the testimony of His works, and thus once for all come to the knowledge that the Father lives and labors in Him, in order to accomplish His works through

understand that the Father is in me, and I in the Father. (39) They sought again to take him : and he went forth out of their hand.

(40) And he went away again beyond the Jordan into the place where John was at the first baptizing ; and there he abode.

(41) And many came unto him ; and they said, John indeed did no sign : but all things whatsoever John spake of this man were true. (42) And many believed on him there.

Him, which again presupposes, that He has His life element in the Father and receives all the impulses of His activity from Him. But what is this other, than that He and the Father are one? Naturally they do not permit themselves to be convinced by these clear words either, but they at least give up the idea of mobbing and stoning Him, and decide to arrest Him in
39 a legal manner, in order to bring Him to trial on the charge of blasphemy, as really they did afterwards (cf. Mark xiv. 67 sqq). However, His hour had not yet come, and the protection of God was still over Him, and He escaped their already outstretched hands.

But He dared not defy the threatening danger any
40 longer and tempt the miraculous protection of God. He left Jerusalem and went to Perea, to the regions where the Baptist had labored in former times. The latter here had done excellent preparatory work for Him. John had indeed not performed any miracles in order
41 to prove his statements concerning his great Successor ; but as the people now came to Jesus, they found everything confirmed that the Baptist had said of Him, and many at that place believed on Him.

The fifth part of this gospel reports the completion of the self-revelation of Jesus, and this, in the first instance, in connection with the awakening of Lazarus from the dead in the presence of the unbelieving Jews, who thereby had to be brought to make their final de-

XI Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. (2) And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. (3) The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. (4) But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. (5) Now Jesus

cision against Him. The gospel, however, begins with the sickness of Lazarus, through which the period of 1 pleasant season of rest in Perea came to a premature end. The Bethany, where this Lazarus lived, is distinguished from the Bethany mentioned in i. 28, where Jesus happened to be, by the fact, that it was the place in which, according to Luke x. 38, 39, Mary and her sister Martha lived; for this Mary the readers know 2 from the narrative of the anointing in Mark xiv. 3, which our Evangelist, although he still intends to report it in particular, even with such details as are found in xii. 3, presupposes as known to his readers. The Lazarus, who was sick, was then a brother of these two sisters, 3 who simply sent a report of this fact to Jesus, as they know that He will do what His love for His friend suggests to Him, i. e. He will come and heal him. Jesus sees 4 in the message of the sisters the instruction from God, that He is once again to be glorified through the divine miraculous help; but whether He will arrive in time yet to heal the brother, or if it is to be given to Him to awaken him after his death, this He does not know. At any rate the divine intention in connection with this sickness is not the death of His friend, but the advancement of the glory of God, who is glorified by everything that the Son does. This reply Jesus sends to 5 the sisters, as He knew in His love for the three, that God would enable Him to satisfy their trust in Him.

loved Martha, and her sister, and Lazarus. (6) When therefore he heard that he was sick, he abode at that time two days in the place where he was. (7) Then after this he saith to the disciples, Let us go into Judæa again. (8) The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? (9) Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. (10) But if a man walk in the night, he stumbleth, because the light is not in him. (11) These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. (12) The disciples therefore said unto him, Lord, if he is fallen asleep, he will ¹ recover.

¹ Gr. *be saved*.

6 If He then, notwithstanding this affection, still remains two days in the place where He was, it is clear, that however sure He is that God would enable Him to help, He yet, exactly as was the case at the marriage in Cana (ii. 4), had to wait till His hour had come. Only when after these two days He had received the divine direction, that His hour had come, did He start to go
7 up to Judea. The disciples tried to prevent this as He
8 had only recently seen that His life was in danger
9 there. But Jesus reminds them of this fact, that
10 as the natural day has its fixed number of hours, thus too the days of His life. Just as men, when they walk in the clear light of the day, do not stumble, but do so only at night, when no light from the eye can show the way with a certainty, thus too He is free from danger, so long as the time appointed by God for Him endures, to which, too, the journey to Judea, undertaken at the
11 command of God, belongs. Only when, notwithstanding the efforts of the disciples, He expresses His firm determination to follow this command, God, in an absolutely supernatural manner, gives Him information as to the real condition of His friend; and then only is
12 He in a condition to say to the disciples, that He is

(18) Now Jesus had spoken of his death : but they thought that he spake of taking rest in sleep. (14) Then Jesus therefore said unto them plainly, Lazarus is dead. (15) And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. (16) Thomas therefore, who is called ¹ Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

(17) So when Jesus came, he found that he had been in the tomb four days already. (18) Now Bethany was nigh unto

¹ That is, *Twin*.

going in order to again raise him who has in the mean- 18
while died. The disciples, in their zeal to keep Him
from this fateful journey, interpret this statement of a
healthy sleep, which generally indicates that the crisis
has been passed, and now as a restoration to health
is certain, it will not be necessary for Him to make 14
the journey. Therefore Jesus must tell them plainly 15
that Lazarus is dead. But He could only rejoice on
their account, that this is the case ; for if He had been
present in time, He would only have restored His
friend to health, whereas the awakening from the dead
that would now take place would strengthen their
faith greatly. When Thomas, concerning whom it is 16
here remarked that his name shows that he was a twin
brother of another disciple, sees that Jesus is not to be
dissuaded from His purpose, and as he cannot free him-
self from his gloomy thoughts, he declares himself
ready, in the courage of his love, to go unto death with
Him, and appeals to his fellow-disciples to show the
same determination.

When Jesus arrived in Bethany He found that His 17
friend had already been four days in the grave. As
He had remained for two days longer in Perea, and the
place where He was tarrying was scarcely more than a
day's journey from Bethany, it is evident that Lazarus
had died on the day on which Jesus received the mes- 18

Jerusalem, about fifteen furlongs off; (19) and many of the Jews had come to Martha and Mary, to console them concerning their brother. (20) Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. (21) Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. (22) And even now I know that, whatsoever thou shalt ask of God, God will give thee. (23) Jesus saith unto her, Thy brother shall rise again. (24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Jesus said unto

19 sage, and had been buried at once. The Evangelist remarks that Bethany was only fifteen stadia from Jerusalem, in order to explain, how it came, that many of the Jews who were hostile to Jesus had gone out to
 20 the sisters, in order to pay their visit of condolence in the house that had connections with prominent circles in the capital city. Martha, who in all cases, as in Luke x. 38, appears as the head of the household, is the first to receive the information that Jesus has come, and she hastens out at once to meet Him, while
 / Mary, in her intense grief, remains at home. The
 21 former receives Jesus with the sad complaint, that if He had been present, the death of her brother would have been averted. But she adds yet an expression of
 22 trust, that had been awakened by the message of Jesus, that even now God could enable Him to do what
 23 He asks. As the hope lies in this that He had come
 24 to awaken him, she is somewhat disappointed by the answer of Jesus, which could also be understood, as though He wanted to comfort her with the resurrection of her brother on the last day, for which all the Jews hoped, accordingly to Dan. xii. 2. But Jesus reminds her that He is the Mediator of this resurrection, and therefore of the true spiritual life, without
 25 which the former cannot even take place (cf. vi. 40).

her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; (26) and whosoever liveth and believeth on me shall never die. Believest thou this? (27) She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. (28) And when she had said this, she went away, and called Mary ¹ her sister secretly, saying, The Teacher is here and calleth thee. (29) And she, when she heard it, arose quickly, and went unto him. (30) (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) (31) The Jews then who were with her in the

¹ Or, *her sister, saying secretly.*

The life that is not even touched by bodily death is 26 already in the possession of the believer; and everybody who during his lifetime comes to faith, no longer dies that death which puts an end to all life, neither in time nor in eternity. He asks, if she believes this? For only in this faith can the present raising of her brother from death receive its true significance, in so far as it was to be only a typical picture of the life-giving 27 activity of Jesus in general. But to do this she can answer in the affirmative, as this is included in the faith in His Messianic calling, to which she has attained, and which she expressly confesses in her recognition of the promise of the Son of God who was to come into the world. With newly-strengthened hope she goes 28 out to call her sister, as Jesus must have directed her to do; and the latter naturally heeds the call at once. But Martha had spoken to her in secret, as the Jews, of whose hostility against Jesus she knew well, were to learn nothing of the presence of Jesus, who had intentionally not entered the village, but had remained 29 at the place where He had met Martha. But when the 31 Jews, who were engaged in comforting Mary, saw that she arose quickly and hastened away, they thought that she, in passionate grief, intended to go to the grave and there seek relief in tears; and they follow for the

house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to ¹ weep there. (32) Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. (33) When Jesus therefore saw her ² weeping, and the Jews *also* ² weeping who came with her, he ³ groaned in the spirit, and ⁴ was troubled, (34) and said, Where have ye laid him? They say, Lord, come and see. (35) Jesus wept. (36) The Jews therefore said, Behold how he loved him! (37) But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that

¹ Gr. *wail*.

³ Or, *was moved with indignation in the spirit*.

² Gr. *weeping*.

⁴ Gr. *troubled himself*.

purpose of comforting her. When Mary comes near
32 Jesus, and sees Him, she can only repeat the sad complaint of Martha, which had no doubt been often exchanged by the sisters; but, without entering into a
33 conversation with Him, as Martha did, she sinks down at His feet. Then Jesus sees that the Jews, who had come out with her, and who were inwardly entirely estranged from the sisters, because they hated with a deadly hatred the dearly beloved Master, and who considered it the proper thing to weep with her. Indignant at this idle ceremony of condolence, Jesus is aroused in His mind; and because He cannot give expression to this genuine human feeling, but had to keep it within Himself, He is deeply agitated in His heart. He accordingly hastens to put an end to this disgusting scene,
34 and asks where the tomb is. But when they begin
35 to show Him, His deep sympathy with the grief of the
36 sisters overwhelms Him, and He weeps. The Jews interpret these tears as the expression of His grief at the loss of a friend, but they cause some of them to make the sneering remark, that probably the pretended healing of the blind man did not amount to much, since He had not been able to prevent the death of His friend by curing him of his sickness. Thereupon Jesus again

this man also should not die? (38) Jesus therefore again¹ groaning in himself cometh to the tomb. Now it was a cave, and a stone lay² against it.

(39) Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time³ the body decayeth; for he hath been *dead* four days. (40) Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? (41) So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. (42) And I knew that thou

¹ Or, *being moved with indignation in himself.*
² Gr. *he stinketh.*

³ Or, *upon.*

becomes angry in His soul, and proceeds to the tomb, which, as we hear, consisted of a cave, the entrance to which was closed with a stone.

The narration of the awakening of Lazarus begins with the circumstance, that Jesus commands that the stone be taken away from the tomb. At this moment 39 the thought strikes Martha, that, as soon as this is done, the smell of the decaying body will be emitted, and the disfigured body of the beloved brother will be exposed to view, as he has already been four days in the tomb. Accordingly she would prevent the opening of the tomb; and her faith, which in all events was based only on a statement of Jesus that could be interpreted 40 in different ways, hesitates at the critical moment. Thereupon Jesus reminds her of what He has already said, namely, that her faith was indispensable, if she wanted to see the glory of God, which, according to His message, was to be revealed also in the case of the beloved brother. This puts an end to her momentary 41 doubt, and the tomb is opened. Then Jesus raises His eyes to heaven and utters a prayer of thanksgiving. He knows that God has heard His prayer for the mi- 42 raculous raising of His friend. He indeed knows that God hears Him at all times, as He never desires anything but what the Father wills; and for this reason

hearest me always : but because of the multitude that standeth around I said it, that they may believe that thou didst send me. (42) And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. (44) He that was dead came forth, bound hand and foot with the ¹grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

(45) Many therefore of the Jews, who came to Mary and beheld ²that which he did, believed on him. (46) But some of them went away to the Pharisees, and told them the things which Jesus had done.

¹ Or, *grave-bands*.

² Many ancient authorities read *the things which he did*.

there is no need of any utterance of the feeling of thanksgiving that He always entertains and which as a matter of course accompanies all His petitions. But on account of the people that were gathered around Him, He utters it, so that they may know, that it is
48 not He who is performing this miracle, but God, who by
44 it is accrediting Him as His Representative. For He it is who has the power, with a loud voice and in a miraculous manner, to recall to life the one lying in the tomb. And the dead man comes forth, only loosely tied at his hands and feet with the burial clothes, with which the body had been wrapped, because on account of the expected coming of Jesus it had not yet been embalmed, and the face tied in a napkin. Jesus directs that the hands be loosened, so that he can go away.

As Jesus had in this last miracle revealed Himself in the full glory of the Prince of life, the incapacity of understanding Him on the part of His enemies appears
45 by contrast in the darkest colors. True, that also many
of the unbelieving Jews, who had followed Mary to the
46 tomb and thus had become witnesses of the miracle, became believers ; but others among them felt themselves compelled more than ever to report to the Pharisees all that Jesus had done, in order to gain the

(47) The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. (48) If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. (49) But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, (50) nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. (51) Now this he said not of himself;

reputation of being able to awaken the dead, and hence too of being the Messiah. At once these cause the high 47 priests to call a meeting of the Sanhedrin. They are perfectly at sea, as to what they are to do with this man, who is constantly performing new miracles. But 48 something must be done: for if He is allowed to go on as He is doing, He will gain the whole nation for Himself and this will result in a Messianic insurrection; and if the Romans crush this, they themselves will be deprived of what power is still left them over the people, because they had preserved such poor order. Then Caiaphas 49 gets up. The Evangelist remarks that this man was the high priest during this memorable year, because he, as it were, in his official capacity, had to speak the word that decided the fate of Jesus. With the whole pride 50 of the priestly aristocracy he charges the assembly with not understanding the situation and by their endless deliberation showing that they are not able to conclude what was the only thing to do. It was absolutely necessary, without any further hesitancy, to sacrifice the one, in case the welfare of the whole people was at stake. As oracular power had in the earliest times been connected with the office of high priest (cf. Ex. xxviii. 51 80), the Evangelist considers the high priest of the year with this word, which in the speaker's mind was only the expression of unscrupulous politics, for which the

but being high priest that year, he prophesied that Jesus should die for the nation ; (52) and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. (53) So from that day forth they took counsel that they might put him to death.

(54) Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim ; and there he tarried with the disciples. (55) Now the passover of the Jews was at hand ; and many went up to Jerusalem out of the country before the passover, to purify themselves. (56) They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? (57)

end justifies the means, as chosen of God unconsciously to utter a prophecy. For Jesus was really to die for the people, as for all the scattered children of God, 52 whom He, who through His death was exalted to God, was one day to gather into His congregation. The word 53 of Caiaphas was accepted. From this time on the one purpose of all their deliberations was only to put Him to death, in any way whatever. But as Jesus knew the 54 situation perfectly, He did not go about so freely among His opponents, but with His disciples withdrew to a small country town, from which, as it was on the borders of the desert, He could most easily escape any machinations of His enemies. In the meanwhile the 55 Passover season was approaching ; and among the first festival guests, who arrived somewhat early, because they yet had to undertake some purification in order to join in the celebration of the festival, the question was 56 discussed in a lively way, if Jesus would risk it again to come to the festival. As it was known how much His life was in danger, it was considered quite improbable. But the leaders of the people, as He had disappeared, and 57 it was not known where he was, and they concluded from this that He would, out of fear of them, hide Himself

Now the chief priests and the Pharisees had given commandment, that, If any man knew where he was, he should show it, that they might take him.

XII Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. (2) So they made him a supper there : and Martha served ; but Lazarus was one of them that ¹sat at meat with

¹ Gr. *reclined*.

in the future, gave all necessary orders to report His place of hiding, as soon as it should be discovered, so that they could arrest Him. But Jesus is already preparing Himself to go out to meet His enemies openly, as soon as His hour shall have come.

The second section of this part of the gospel narrates the completion of the self-revelation of Jesus in the presence of the people by His public entrance into Jerusalem. But John finds it necessary to go back to the narrative of the anointing known to his readers from xi. 2, as the real account of it can be understood only in connection with the supper in Bethany. Mark xiv. 3 has already described this. But probably not without a reference to the fact, that this passage can be understood as though this had taken place two days before the Passover, John mentions the fact that six days before the Passover, or on the Saturday before the festival, shortly before the beginning of the Sabbath, Jesus had come to Bethany. He also indicates that this Sabbath supper, which was prepared for Him, stood in some connection with the raising of Lazarus, as it is expressly declared, that Martha, in whatever capacity she may have been in the house of Simon the Leper, which Mark mentions, was the hostess and Lazarus was one of the guests. Evidently the purpose was to celebrate the act of love on the part of Jesus, by which He had restored to the sisters their beloved brother. To do this, Mary had in her thoughtful manner devised a

him. (3) Mary therefore took a pound of ointment of ¹pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odor of the ointment. (4) But Judas Iscariot, one of his disciples, that should ²betray him, saith, (5) Why was not this ointment sold for three hundred ³shillings, and given to the poor ? (6) Now this he said, not because he cared for the poor ; but because he was a thief, and having the ⁴bag ⁵took away what was put therein. (7) Jesus therefore said, ⁶Suffer her to keep it against the day of my burying. (8) For the poor ye have always with you ; but me ye have not always.

¹ Or, *liquid nard*.

² See marginal note on ch. 6. 7.

³ Or, *carried what was put therein*.

⁴ Or, *Let her alone : it was that she might keep it*.

⁵ Or, *deliver him up*.

⁶ Or, *box*.

3 peculiar way of proving her love and gratitude. It was evidently the pound of genuine and costly nard salve that had been intended for the embalming of their brother, and which she now made use of, instead of the master's footbath, to anoint these with, drying them 4 with her hair, so that the entire house was filled with 5 the odor of the salve. As in the case of the anointing woman, John mentions too for the first time the disciple who in Mark xiv. 4, 5 had uttered the well-known criticism of her action ; and he seeks to make this complaint clear from the outset by the statement, that it was this disciple who afterwards was to betray Jesus. But then he declares outright, that the complaint had 6 not been uttered on account of any concern for the poor, but because he, to whom Jesus on account of his talent for business, had entrusted the common treasury, had robbed this treasury, into which, at the suggestion of the disciple, the price of this nard would also probably have been put, committing the theft by appropriating what was paid in, something that was probably dis- 7 covered soon after he had severed his connection with 8 the disciples. But the answer of Jesus corresponds exactly to that which was known from Matt. xxvi. 11,

(9) The common people therefore of the Jews learned that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. (10) But the chief priests took counsel that they might put Lazarus also to death ; (11) because that by reason of him many of the Jews went away, and believed on Jesus.

(12) On the morrow ¹ a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, (13) took the branches of the palm trees, and went forth to meet him, and cried out. Hosanna : Blessed is he that cometh

¹ Some ancient authorities read *the common people*. See ver. 9.

12. If the woman had been compelled to sell this ointment for a charitable purpose, she could not have preserved it for this day, on which Jesus, in premonition of His approaching death, sees in this anointing already the preparation for His burial.

Here the connection of this history with the solemn entrance into Jerusalem is made clear. Jesus, as we have seen in the older gospels, had ascended from Jericho with a caravan of pilgrims going to the festival ⁹ at Jerusalem, and must here in Bethany have left them. In this way the news had been spread by the festival pilgrims in the capital city that Jesus was in Bethany. This led a larger number even of the Jews hostile to Jesus, as soon as the Sabbath was past, to visit that place. In part their purpose was to see if Jesus really would venture to go to Jerusalem, and in part to convince themselves of the awakening of Lazarus from the dead, of which the reports had been spread especially in these very circles in the city. It was reported that among the high priests counsel had already been taken ¹⁰ to get rid of Lazarus also, as many of those who had ¹¹ thus gone to Bethany had returned as the disciples of Jesus. It was these people who brought the report to ¹² Jerusalem that Jesus would come into the city on the ¹³ following morning. Accordingly a great crowd of pilgrims decided to receive Him in a solemn way, and in

in the name of the Lord, even the King of Israel. (14) And Jesus, having found a young ass, sat thereon ; as it is written, (15) ¹ Fear not, daughter of Zion : behold, thy King cometh, sitting on an ass's colt. (16) These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. (17) The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. (18) For

¹ Zech. ix. 9.

connection with this proclaim Him as the Messianic King. Therefore they met Him, as was the custom in the case of kings, with branches from the palms that grew along the road, and designated Him that came in the name of the Lord, whom they greeted with hosannah cries, expressly as the King of Israel. The Evangelist does not enter upon the details as to how Jesus secured the colt of an ass ; for him it was the
14 main thing, to show that through divine providence He
15 succeeded in finding such an animal, in order, by sitting upon it, to declare to the crowds, whom He did not on this occasion seek to evade, that He was coming as the King of Peace, in the sense of Zech. ix. 9, and did not intend to bring the terrors of a war of rebellion.
16 True, John acknowledges that even His disciples did not understand the symbolical significance of this, and that they, only after the exaltation of Jesus, knew that this manner of His entrance was the fulfilment of that prophetic word. All the more he emphasizes the
17 fact, that it was chiefly the news of the raising of Laz-
18 arus that had been reported in the capital city by the inhabitants of Bethany which aroused the enthusiasm of the multitude, who thought that they could put the most far-reaching hopes on Him who could do such things ; and that the confirmation of this information by the crowds that accompanied Jesus from Bethany,

this cause also the multitude went and met him, for that they heard that he had done this sign. (19) The Pharisees therefore said among themselves, ¹ Behold how ye prevail nothing ; lo, the world is gone after him.

(20) Now there were certain Greeks among those that went up to worship at the feast : (21) these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. (22) Philip cometh and telleth Andrew :

¹ Or, *Ye behold.*

of whom many had been eyewitnesses of the miracle only increased this miracle. It looked like a mockery 19 of the measures taken by the Sanhedrin in trying to discover the hiding place of Jesus, that He was entering Jerusalem at the head of the multitude who were proclaiming Him King ; and we can easily understand that the Pharisees, gnashing their teeth, pointed to the fact that they could do nothing, as the whole world was running after Him.

In connection with the last sojourn of Jesus in Jerusalem, John narrates yet the story of the Greeks who were present at the festival, because in this episode Jesus, from another side yet, completes His self-revelation. At that time there were many Gentiles who had been so far won for the faith in the God of Israel that 20 they worshipped Him in His temple, and went up to the festivals in Jerusalem. Among these now the desire manifested itself of seeing this Jesus, concerning whom in these days so much was being said in Jerusalem. They apply to Philip, whom they had perhaps 21 known in his native city, where many Greeks lived, and asked him to show them Jesus, which request he of course at once fulfils. But this desire awakened among the Gentiles for Jesus was so important in his eyes that he told Andrew, and in connection with him, also Jesus, of it. The latter saw in this fact, that the hour had come in which the Son of man was also to be

Andrew cometh, and Philip, and they tell Jesus. (23) And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. (24) Verily, verily, I say unto you Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. (25) He that loveth his ¹life loseth it; and he that hateth his ¹life in this world shall keep it unto ¹life eternal. (26) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. (27) Now is my soul troubled; and what shall I say? Father, save me from this ²hour. But for this cause came I

¹ *Life* in these places represents two different Greek words. ² Or, *hour*?

23 glorified beyond the borders of Israel. But as the earthly activity of Jesus, in accordance with the counsel of God, was confined to Israel, this glorification could take place only then, when by His death He had
 24 been freed from His limitation. Just as the grain of wheat must first decay in the earth, so that a new plant can come forth out of it and bring fruit, thus He too can only through death attain to this, that from His exaltation He can develop a more comprehensive
 25 activity. He had already told all of His disciples that he who out of love for earthly things denies Him, will lose his real life; and only he who hates the former,
 26 if it would induce him to go astray, can preserve this for eternal life (cf. Matt. x. 39). He who would really serve Him, whose way is through death, must follow Him too on this way that calls for the giving up of life. But for this he is also to take part in the heavenly glory with Him, in which the Father will raise Him, who has humiliated Himself to serve others, to the highest honor. But for the present, the thought of His impending death overwhelms the soul of Jesus, and, seized by natural and human anxieties of death, He hesitates a moment whether He shall ask the Father to deliver Him from the hour that is already approaching. But above this hesitancy of human

unto this hour. (28) Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. (29) The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him, (30) Jesus answered and said, This voice hath not come for my sake, but for your sakes. (31) Now is ¹the judgment of this world: now shall the prince of this world be cast out. (32) And I, if I be lifted up ²from

¹ Or, *a judgment*.

² Or, *out of*.

wishes He is raised by the thought, that passing through this hour belongs to the divine purpose of His coming. 28 He raises Himself to the petition, that the Father should glorify His name by this, since the love of God for sinful mankind will only become fully manifest in His death. And a voice from heaven spoke the amen to this prayer, making Him sure of this, that God, as heretofore in His life, will also in His death glorify 29 His name. In what way He heard this voice the Evangelist points out by stating, that the people standing around had heard a peal of thunder that had just resounded, in which, as is known, the Scriptures often declare that the voice of God is heard (cf. Ps. xxix.). But there are also some who suspect that an angel had in the thunder brought Him the answer of God to His prayer. Jesus, however, declares that not He, whom 30 God always hears, stood in need of this voice from heaven, but that they did, to whom He now shows how God will be glorified by His death. For in Him the world that is hostile to God condemns itself and yet thereby only causes Him to enter upon His heavenly 31 exaltation, with which the crowding out of Satan from his supremacy begins. But this supremacy he has especially in the heathen world; and as by Christ exaltation from the earth the limitation of His earthly 32 activity has fallen away, He can now also draw all people, including the Gentiles, to Himself. The Evan-

the earth, will draw all men unto myself. (33) But this he said, signifying by what manner of death he should die. (34) The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever : and how sayest thou, The Son of man must be lifted up? who is this Son of man? (35) Jesus therefore said unto them, Yet a little while is the light ¹among you. Walk while ye have the light, that darkness overtake you not : and he that walketh in the darkness knoweth not whither he goeth. (36) While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and ²hid himself from them.

¹ Or, *in*.

² Or, *was hidden from them*.

gelist remarks, in his thoughtful way, that Jesus, in speaking of His being exalted from the earth, is already
 38 pointing to the fact that He shall be raised upon the cross in His death. But the crowd found in these words a contradiction with the normative prophecy of the Scriptures concerning an eternal kingdom which the Messiah is to establish (cf. Is. ix. 6; Dan. vii. 14), as
 84 He had always designated Himself as such when He
 35 had spoken of Himself as the Son of man. Who then is this Son of man, contrary to the Scriptures, whose exaltation from the earth He now declares to be the prerequisite for His own glorification? Jesus does not enter upon the discussion of this contradiction, as soon enough the events themselves will solve it, when His people, to whom He has come as the Messiah, will crucify Him. He only exhorts them to make proper use of the time during which they still had the light, otherwise they would be surprised by the darkness, in which they will lose their way, and, without suspecting it, must find their destruction. The purpose
 86 should be to believe in Him as the light, so long as they still have it, so that they, brought under the influence of the light, would become truly enlightened. Jesus of course purposes yet to give them the opportunity to

(37) But though he had done so many signs before them, yet they believed not on him : (38) that the word of Isaiah the prophet might be fulfilled, which he spake,

¹ Lord, who hath believed our report ?

And to whom hath the arm of the Lord been revealed ?

(39) For this cause they could not believe, for that Isaiah said again,

(40) ² He hath blinded their eyes, and he hardened their heart ;
Lest they should see with their eyes, and perceive with
their heart,

And should turn,

And I should heal them.

(41) These things said Isaiah, because he saw his glory ; and

¹ Is. liii. 1.

² Is. vi. 10.

heed these admonitions ; but John brings to an end here what he intends to narrate of the public ministry of Jesus, which closes with the withdrawal of Jesus into retirement, i. e., to the immediate circle of His friends in Bethany.

A survey of the success of the public ministry of Jesus, which has now been closed, can only show, that those, before whose eyes He did so many signs, did not on the whole believe in Him. It was necessary that 37 the words of Is. liii. 1, should be fulfilled, where the prophet already heard the Messiah lament on account of the lack of faith in His preaching and miracles. This 38 of course presupposes that such unbelief is not accidental, but is based on the counsel of God. For that 39 they could not believe is based on the judgment of 40 hardening that is also prophesied by Isaiah. Those who *would* not for so long a time see and hear, must at least reach that stage, where they *cannot* do this any more ; they *shall* not be converted and be healed (Is. vi. 9-10). But Isaiah could prophesy in this way concerning the Messiah, because in the divine theophany in Is. vi. 41 sqq., he had seen and heard the Eternal Word, and thereby also the Messiah, in whom this Word had be-

he spake of him. (42) Nevertheless even of the rulers many believed on him : but because of the Pharisees they did not confess ¹ it, lest they should be put out of the synagogue : (43) for they loved the glory *that* is of men more than the glory *that* is of God.

(44) And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. (45) And he that beholdeth me beholdeth him that sent me. (46) I am come a light into the world, that whosoever believeth on me may not abide in the darkness. (47) And if any man hear my sayings, and keep them not, I judge him not : for I came not to judge the world, but to save the world. (48) He that

¹ Or, him.

come flesh. But all this does not exclude that many individual persons believed in Jesus, even among the
42 leaders of the people, although they, on account of the Pharisees, who were carefully watching every movement in favor of Jesus, did not dare publicly to confess their adherence, in order not to be excommunicated
48 from the congregation of the Synagogue ; for in heart even these, too, loved to be honored by men more than
44 to be honored by God. And yet the Evangelist recalls the fact that Jesus once had with sufficient clearness, and solemnly, proclaimed the importance of His person and His work, which had exposed in its entire miserable character this weak and faltering faith. When He had stated that His words were not His own, but were of Him who had sent Him, then the faith in Him is in reality
45 only a faith in Him who had sent Him, whom they see
46 in Him, as the light without which men are in dark-
47 ness. He has said again and again, that He had not
48 come into the world to judge the world, but to save it. But he who hears His word outwardly, but does not permanently retain it, or even, because he despises His person, does not at all accept it, such a man this very word will judge on the last day, since it testifies that he has heard who He is, and according to this will

rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. (49) For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. (50) And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

XIII Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in

pronounce the judgment, in case he has rejected Him. For this Word is not one that has developed out of His own inner consciousness, but in both its contents and manner of preaching has been enjoined upon Him by God; and because He knows that that which has 49 been entrusted to Him can give eternal life, He has 50 never spoken otherwise than exactly as the Father has told Him.

The third section narrates the completion of the self-revelation of Jesus in the presence of His disciples in His farewell discourse in connection with the last meal that He took with them. But here John also mentions, with evident reference to the older gospels according to which it would seem as though this Supper had taken place on the Paschal evening itself, that all that is narrated in the following had taken place already on the evening preceding the Passover festival, on 1 which Jesus knew that His hour had come, and that He should not live to see the evening of the Passover. For this reason John intentionally does not characterize this meal as one that conformed to the usages of the Passover, but rather as a sort of type of the love feasts which long before he wrote had taken the place of the Paschal meal among the Christians, in so far as Jesus by the completion of His self-revelation gave in this

the world, he loved them ¹ unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to ² betray him, (3) *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, (4) riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. (5) Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. (6) So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

¹ Or, to the uttermost.

² Or, deliver him up.

Supper, to His disciples, yet the last and greatest proof of His love, which was only in perfect harmony with
 2 His love which He had shown them during His whole career in the world. In order, however, to explain why Jesus in the following so often referred to His betrayer, it is expressly stated, that at this time already the Devil had entered the heart of Judas, to betray Jesus into the hands of His enemies. On the other hand, the prominence given to the full consciousness on the
 8 part of Jesus of His mission, as also of His heavenly origin, to which He is now returning, is intended only to emphasize the whole greatness of His humility, which showed itself in the fact that He washed the feet of His disciples, and which He did because none of His table companions had been found willing to do this
 4 service of love to the other. The Evangelist describes in detail, how He, entirely after the manner of a slave, prepares Himself for this service, and performs it in every particular in the case of His disciples. But when
 5 He comes to Peter, the latter, in accordance with his
 6 quick disposition, at first expresses his feeling of the impropriety of such a deed in view of the dignity of the Master. When Jesus then informs him that he will soon learn the reason for His action, this only increases the opposition of Peter, so that Jesus is compelled to remind

(7) Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt understand hereafter. (8) Peter saith unto him, Thou shalt never wash my feet. Jesus answered him. If I wash thee not, thou hast no part with me. (9) Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. (10) Jesus saith to him, He that is bathed needeth not ¹save to wash his feet, but is clean every whit : and ye are clean, but not all. (11) For he knew him that should ²betray him ; therefore said he, Ye are not all clean.

(12) So when he had washed their feet, and taken his garments, and ³sat down again, he said unto them, Know ye

¹ Some ancient authorities omit *save, and his feet.* ² Or, *deliver him up.*
³ Gr. *reclined.*

him of the fact, that he who in arbitrary pride refuses 7
to permit this service of love to be performed, could not 8
at all have any part in Him who has come to serve (cf.
Mark x. 45). Then Peter, whose nature was so open
to impression, changed to the opposite extreme, and as
the communion with Jesus appears to him to be abso-
lutely necessary (cf. vi. 60), he asks, since he seems to
measure the degree of this communion by the meas- 9
ure of the washing, that the other uncovered parts of
his body be also washed. But Jesus in a parable ex-
plains the only acceptable interpretation of His demand.
As he who has bathed, need wash only the feet, that
have been soiled on the way back, thus too they are
not any more in need of any total cleansing, as they
have already perfectly experienced the cleansing effect 10
of Jesus, and they need only the cleansing from certain
failings, such as the arbitrary pride which Peter has
just exhibited. But with this He is compelled, as the 11
Evangelist states, with a sad glance at Judas, to add
that not all had experienced this cleansing effect. But
only when the footwashing was entirely finished, and
they had again gone back to the meal, Jesus entered 12
upon the explanation of His action, which He had
promised to Peter. As He, who is rightly called the

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what I have done to you? (18) Ye call me, Teacher, and, Lord : and ye say well ; for so I am. (15) If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. (15) For I have given you an example, that ye also should do as I have done to you. (16) Verily, verily, I say unto you, A ¹ servant is not greater than his lord ; neither ² one that is sent greater than he that sent him. (17) If ye know these things, blessed are ye if ye do them. (18) I speak not of you all : I know whom I ³ have chosen : but that the scripture may be fulfilled, ⁴ He that eateth ⁵ my bread lifted up his heel against me. (19) From henceforth I tell you before it come to pass, that, when it is come to pass, ye may

¹ Gr, *bondservant*.

³ Gr. *an apostle*.

² Or, *chose*.

⁴ Ps. xli. 9.

⁵ Many ancient authorities read *his bread with me*.

18 Lord and Master, performs for them the most menial
 14 service, He has given them an example, how they shall
 15 do to each other. For the servant and the messenger
 16 cannot refuse to render a service which his Lord and
 17 master has performed. If they have learned this from
 this act of washing their feet, then it will furnish them
 the richest happiness to prove their discipleship in this
 manner. True, He here too must add, that He cannot
 presuppose that this is the case with each one of them.
 18 He indeed knows how those are constituted whom He
 has chosen ; but if it seems to be a contradiction to
 this, that He no longer has this happy confidence in
 one of them, He must recall the fact, that what is
 stated in Ps. xli. 10, must be fulfilled concerning one
 who lies at the table with him, and who has already
 lifted up his heel against Him in order to inflict upon
 Him the deadly attack. But this He must tell them
 plainly from now on, so that, when it takes place, they
 will not become uncertain in their faith on this ac-
 19 count, but will be strengthened in their faith in the
 conviction that He is the One in whom this Scripture
 is being fulfilled. As for the rest He remarks, return-
 ing to the humility that has been demanded of them,

believe that I am *he*. (20) Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

(21) When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall ¹betray me. (22) The disciples looked one on another, doubting of whom he spake. (23) There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. (24) Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. (25) He

¹ Or, *deliver me up*.

that this lessens the dignity of their rank as messengers as little as His suffered by this, that He had given them an example in such humble service. The representative is no greater than He who has sent Him, but also no less great (cf. Matt. x. 40).

Evidently the frequent reference made by Jesus to Judas was to show the latter that He had seen through him, and to induce him to go away, because Jesus wanted to be alone with His faithful followers, in order 21 to complete His last work of love for them. As these references did not attain their purpose, Jesus decides, although in deep inner excitement, openly to testify to His disciples, what had been revealed to Him concerning the plans of one of them. That the disciples were thereby thrown into the greatest consternation and began to look at each other, to discover who it might be, we already know from the oldest gospels (cf. Mark xiv. 22 18, 19). Here we learn that this was the real occasion 23 of the departure of Judas. Without doubt it was the Evangelist himself, who was lying to the right of Jesus at the table, so that his head was near the bosom of Jesus, and who saw in this a sign of the special affection of Jesus. When Peter then motions to the favorite 24 disciple with the question as to whom Jesus means, 25 hoping that he would know it, or could easily learn it

leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? (26) Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. (27) And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. (28) Now no man at the table knew for what intent he spake this unto him. (29) For some thought, because Judas had the ¹ bag, that Jesus said unto him, Buy what things we have need of for the feast : or, that he should give something to the poor. (30) He then having received the sop went out straightway : and it was night.

¹ Or, box.

from Jesus, it was easily possible for John from his advantageous position, with a slight turn of the head, to
26 ask Jesus without being heard by the others, hoping to receive an answer from Jesus. But Jesus answers that He would designate him by taking the bit of bread that He had in His hand, dipping it in the broth that was standing on the table, and giving it to this person. This was for the housefather the simplest sign, unless Judas was to be exposed in the presence of all the disciples. When then Jesus gives the bit of bread to Judas, the latter can no longer doubt but that he has been discovered, and when he then, as it were, sees that the
27 bridges have been burned behind him, the Devil passes into him, and he decides to perpetrate the terrible plan. But Jesus, in order to rid Himself of the loathsome presence of the betrayer, asks him to hasten his work. What He meant by this, His table companions could, of
28 course, not know. Some thought that He wanted to give
29 His treasurer the instructions to make the necessary
30 purchases for the approaching Passover season, or to distribute the festival charity. Judas, however, as soon as he has taken the sop, goes out into the night, which was favorable for his undertaking. Evidently relieved by the departure of Judas, Jesus now expresses the

(81) When therefore he was gone out, Jesus saith, Now ¹ is the Son of man glorified, and God ¹ is glorified in him ; (82) and God shall glorify him in himself, and straightway shall he glorify him. (83) Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say unto you. (84) A new commandment I give unto you, that ye love one another ; ² even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

¹ Or, *was*.

² Or, *even as I loved you, that ye also may love one another*.

thought that He sees His work completed in the dis- 31
 ciples. By them the unique Son of man has been
 recognized in His complete glory, and thereby, too, God
 has been recognized, who in sending Him has complete-
 ly revealed Himself. If the life's work of Jesus has 32
 brought this about, then God, for that which He has
 done, will exalt Him to His original glory by that which
 God will do in His case ; and this He will do at once. 33
 This, of course, also includes that Jesus will only a short
 time be with them, His dearly beloved, and He
 can no longer keep from them the information that for
 them, too, is intended what He, although in a different
 sense, in viii. 21, had said of the Jews. But in His
 separation from them, too, it shall remain manifest that 34
 they are His disciples. For this purpose, He gives them
 a new commandment, that they shall love one another,
 according to His example. For all the manifestations
 of His love which He has given them, and which are to
 be crowned soon by His death, have only the one pur-
 pose, of causing them to love each other as He has loved
 them, by a love which esteems the other not only as
 highly as self (Lev. xix. 18), but more highly than self. 35
 By this love everybody is to know their discipleship.
 Peter, however, is still intent on the thought of Jesus'
 departure ; and as he, as little as the other disciple, can

(36) Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. (37) Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. (38) Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

XIV Let not your heart be troubled: ¹believe in God, believe also in me. (2) In my Father's house are many ²mansions; if it were not so, I would have told you; for I

¹ Or, *ye believe in God.*

² Or, *abiding-places.*

86 understand the thought of the Master's death, he asks where Jesus is going. Jesus then refers him to his own experience in after-life, where he shall follow Him on the way to martyrdom, which cannot take place as yet, since he has still his mission on earth to fulfil in conjunction with the other disciples. Peter sees in this only a doubt of his present moral strength and protests against this with the assurance that he is ready to give up his life for Him, which Jesus doubts, and predicts, as is done in Luke xxii. 34, that he will betray Him in the near future.

1 In connection with the prediction made to Peter, Jesus must have spoken of the terrible sufferings that the disciples would be subjected to after His departure; for only to this can be referred the admonitions, that they should quiet all the anxieties of their hearts by
2 trusting in God. But they are also to have confidence in Him, when He, in the beautiful pictures of the many mansions in His Father's house where they can remain, promises them, that they will surely be received in heaven, to which He is now returning. For just because He is going there to prepare a place for them, i. e. because His atoning death will make it possible for them to attain to the full communion with God, He certainly must know it as an absolute certainty, how

go to prepare a place for you. (3) And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. (4) ¹ And whither I go, ye know the way. (5) Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? (6) Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but ² by me. (7) If ye had known me, ye would have known my Father also: from

¹ Many ancient authorities read *And whither I go ye know, and the way ye know.*

² Or, *through.*

things look there, and He would not deceive them with 3
vain hopes, if there were really no room for them. If 4
it is necessary for Him to leave them now, He never-
theless can, as a first comfort at His departure leave
behind for them the promise, that He will some day
return and take them home, so that they will take part
in His heavenly glory and blessedness. For that He,
when He departs, goes only to His heavenly destina-
tion, they certainly must know. But the heavy-hearted
Thomas says, that they still do not know where He is 5
going, and how are they then to know the way which
He is going? Thereupon Jesus declares openly, that
He is speaking of His going to the Father and His
heavenly dwelling, and the way to this He is Himself, 6
as He is the medium of the truth through which, here
on earth already, they can attain true spiritual life,
without which they cannot reach the life beyond. If 7
they had known Him in truth, then they would also,
as He is the complete revelation of God, know the
Father, to whom He is returning, and thereby know
exactly where He is going. Accordingly they should
then, from now on, learn to know God as Him who has
been revealed in the Son, and then they have seen Him
in the latter and possess in this seeing of God already the
true spiritual life, which is a condition and a guarantee
of the eternal life in the heavenly communion with God.
But Philip thinks that the knowledge of God that they

henceforth ye know him, and have seen him. (8) Philip saith unto him, Lord, show us the Father, and it sufficeth us. (9) Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? (10) Believest thou not that I am in the Father, and the Father in me? the words that I say unto you, I speak not from myself; but the Father abiding in me doeth his works. (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because

- 8 receive through Him is not enough. If only He would permit them to see a divine theophany such as the Patriarchs and Moses and the prophets were privileged to behold, they would be satisfied and thereby have a sufficient guarantee of that which He has promised. Then Jesus answered sorrowfully, that He had been so
9 long with them and Philip had not yet learned to know Him. He certainly is the most complete manifestation of God, because he who has seen Him has also seen the Father, as He is only in the Father and the Father in Him. For these words had not come from His own
10 heart, but had been drawn solely from Him in whom He had His life element, and the works that He did were really not His own, but those of the Father, who has done them through Him, because He is continually in
11 Him. If they would not believe this at His words, then they should believe this on account of His works, of which they certainly can know that they are divine. True, this very thing was, at His departure, their sorrow, that they were no longer to see these glorious
12 works. But for this too He could comfort them. Not only they, but every believer, was in the future to do the works that He did, and even greater than these; for He had only sowed, but they are to reap (cf. iv. 86),

I go unto the Father. (13) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (14) If ye shall ask ¹anything in my name, that will I do. (15) If ye love me, ye will keep my commandments. (16) And I will ²pray the Father, and he shall give you another ³Comforter, that he may be with you for ever, (17) *even* the Spirit of truth : whom the world cannot receive ; for it beholdeth him not, neither knoweth him : ye know him ; for he abideth with you, and shall be in you.

(18) I will not leave you ⁴desolate : I come unto you.

¹ Many ancient authorities add *me*.

² Gr. *make request of*.

³ Or, *advocate*. Or, *Helper*. Gr. *Paraclete*.

⁴ Or, *orphans*.

as His labors were confined to Israel (cf. xii. 24), but they are to extend theirs to the Gentiles. For He, by His departure to the Father, relieved of the limitations 18 of His earthly missions (xii. 32), will do all things that they, at His command, i. e. in their calling, would ask, because thereby the Father can be glorified, as He was through His entire earthly career. Indeed, if they 14 would ask anything in His name, He would do this. But if they prove their love for Him by keeping His 15 commandments, then He would do even more for them. He will ask the Father, that He would give them 16 another Helper instead of Himself, who will never leave them, because He Himself must now leave them. This is the Spirit of truth, who belongs to the truth, 17 because without Him it cannot be inwardly appropriated, and whom unbelieving mankind cannot receive, because they neither recognize Him immediately in His workings nor in His work in the believers, and accordingly they are not at all in condition to receive Him. But they, who love Him and keep His commandments, know Him, because He is permanently active in their communion, and therefore they know of His workings also by experience.

But it is not the purpose of Jesus to leave them 18 orphaned or separated from communion with Him. He

(19) Yet a little while, and the world beholdeth me no more ; but ye behold me : because I live, ¹ ye shall live also. (20) In that day ye shall know that I am in my Father, and ye in me, and I in you. (21) He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. (22) Judas (not Iscariot) saith unto him,

¹ Or, *and he shall live.*

promises them that He will arise from the dead and return to them. In a short time after His impending
19 death, the world will not see Him any more ; but they will see Him after He has through His resurrection entered upon a new life, and then a new life will begin for them also. For with the reappearance of Jesus after the resurrection it is not intended that the former
20 life of association on earth shall be resumed with Him ; but when they see Him freed of all the conditions of mundane life, then they will only know fully, that He lives only in the most intimate relation with the Father, and they will be transferred into the same direct communion of life with Him who has been exalted to the Father, in which He is in them as they are in Him.
21 He describes this new relation to Himself as that of love, for it is the peculiarity of love to live entirely in another, and to be determined by the will of the other as the central motive of one's whole life. This love, however, only he has who has appropriated and kept His commandment as a permanent possession ; but this will also be repaid by the Father, in whom He lives entirely, and by Himself too with His love. In this love He will constantly manifest Himself anew through inner experience as also by outward evidences, so that they, in the constant assurance of His gracious presence, can never again feel
22 that they are orphaned. This surprises the other Judas among the disciples, who bears this name in addition to he from Iscariot (cf. Luke vi. 16) ; for he is thinking

Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? (23) Jesus answered and said unto him, If a man love me, he will keep my word : and my Father will love him, and we will come unto him, and make our abode with him. (24) He that loveth me not keepeth not my words : and the word which ye hear is not mine, but the Father's who sent me.

(25) These things have I spoken unto you, while *yet* abiding with you. (26) But the ³Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. (27) Peace I leave with you ; my peace I give unto you :

¹ Or, *Advocate*, or, *Helper*. Gr. *Paraclete*.

of the final manifestation of Jesus in His return, which will certainly be of an altogether different character and which is to be seen by the whole world. Thereupon Jesus states, that this manifestation, which is 23 conditioned by the love to Him that was here proved by obedience, which He primarily draws from the love of the Father, is nothing else than the fulfilment of the highest promise of Israel (cf. Lev. xxvi. 11-12; Ezek. xxxvii. 26 sqq.), according to which God, and now in common with His Messiah, will make His permanent abode among His own. Thus it is made clear, why the 24 world, which does not love Him and does not keep His words, which are in fact nothing but the words of God Himself, cannot experience the manifestations of this abiding gracious presence, as God can have no communion with those who do not obey Him.

With this Jesus desires to close. These words He 25 had spoken to them because He was yet with them. All the other things the Holy Spirit, whom God would send them in His place as a Helper, would teach them, 26 but therewith also always will recall to their memory everything that He had Himself said to them. In this way He begins to say farewell. He leaves behind for them, at the portals of His death, the most valuable 27

not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. (28) Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. (29) And now I have told you before it come to pass, that, when it is come to pass, ye may believe. (30) I will no more speak much with you, for the prince of the world cometh: and he hath nothing ¹in me; (31) but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

¹ Or, *in me*. 31 *But that. etc. . . . I do, arise, etc.*

possession, namely the peace of soul, such as He Himself possessed in the presence of death. The world can offer such a salutation of peace only as an empty wish. He gives the peace by working it through His word, that quiets all the anxious unrest and the cowardly fear of the heart; for which reason He asks
28 them to dismiss both. All sorrow and separation must then too cease, not only because He has promised to return after His departure, but because, if they have loved Him truly, they would rejoice that He is going to the Father, who, enthroned in His unchangeable glory and blessedness, to which He now is returning,
29 is greater than He. And now, as they have not shown this joy, He has at least predicted this to them, that He is going to the Father, so that, when this does take place, they shall believe that His death was a go-
30 ing home to the Father. Although it saddened them, it was the highest time for this; for He will not speak much with them any more, because the Devil and his aids are already on the way in order to separate Him forever from His own. It is true that he finds nothing in Him which he can attack in order to show his
31 power in dealing with Him, as he has power only over the sinners. He resigns Himself entirely voluntarily into his power; and the world shall know, that He has done this only out of love to the Father, which in

XV I am the true vine, and my Father is the husbandman.

(2) Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. (3) Already ye are clean because of the word which I have spoken unto you. (4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in

obedience fulfils His commands. Therefore He asks of His disciples to arise and go to meet the enemy with Him. But He does not go. Overwhelmed by the thought that His disciples yet need encouragement and strength, He remains where He is and continues His farewell discourse.

The parable of the vine begins, like that in x. 11 (cf. also Matt. xiii. 87 sqq.), with a reference to its interpretation. Only in the communion of Jesus with His dis- 1
 ciples has been realized entirely that which in the communion of Israel, which is also called a vine (cf. Ps. lxxx. 9 sqq.), was realized typically. God has planted the former as He did the latter, by sending Jesus and bringing to Him the disciples; and He takes care of 2
 the vine, by cutting off every unfruitful branch and cleaning it of all watersprouts, in order to make it still more fruitful. This appears in the case of the disciples, who have experienced a thorough cleansing by their association with Jesus, because His words have 3
 made them inwardly free from the domination of sin, which had ruled them heretofore. God, as Jesus certainly thought, according to xiii. 10, even if He does not mention it expressly, had already excluded from among them the man by whom He had not been accepted. But God does not discard any one who does not first separate himself. For the relation of Jesus to His disciples is not a natural relationship, like that of the vine to the branches. These remain of them- 4

me. (5) I am the vine, ye are the branches : He that abideth in me, and I in him, the same beareth much fruit : for apart from me ye can do nothing. (6) If a man abide not in me, he is cast forth as a branch, and is withered ; and they gather them, and cast them into the fire, and they are burned. (7) If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. (8) Herein ¹ is my Father glorified, ² that ye bear much fruit ; and so shall ye be

¹ Or, *was*.

² Many ancient authorities read *that ye bear much fruit, and be my disciples*.

5 selves, as long as they are not cut off, attached to the vine. The disciples must be admonished to remain in this communion with Jesus, by growing more and more closely together with Him, who is the complete revelation of God. Only then will He abide in them, without whom they can do nothing ; and He will produce the new life in them, which none can produce of himself, as little as a branch can produce its fruit unless it is saturated with the sap and the strength of the vine. If this is not done the branch remains unfruitful ; and then that happens, from which the parable started out, namely, that the husbandman, when all the care with which He has tried to attain his saving purposes in this new spiritual communion, has
6 been in vain, will cut off the branches that have remained unfruitful. Then shall take place what actually had befallen Judas. The branch that has been cut off, is cast out of the vineyard and withers completely, and can be used only as fuel. But this remaining in
7 Jesus is impossible unless His words remain in us, which will always tell us anew, what we have and should have in Him. True, even in this case we cannot through our own power produce this new life, which these words demand of us ; but whatever strength we ask for this purpose, that will be certainly given us, because by all the fruits that are thereby
8 produced God is glorified and we become the disciples

my disciples. (9) Even as the Father hath loved me, I also have loved you: abide ye in my love. (10) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (11) These things have I spoken unto you, that my joy may be in you and *that* your joy may be made full. (12) This is my commandment, that ye love one another, even as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for his friends. (14) Ye are my friends, if ye do the things which I command you. (15) No longer do I

of Jesus in a fuller sense more and more. This was 9
the most blessed thing that the disciples had experienced in this communion with Jesus, namely, His love for them, which can be compared only with the 10
love of God toward Him. But they can keep themselves in this love only if they keep His commandments, as He is sure of the abiding love of the Father, because He keeps His commands. By this admonition 11
Jesus merely intends to say that the joy, which He has in the abiding love of the Father, shall also become perfect love in them, if they are certain that they are keeping themselves permanently in His love by obeying His commandments. But these are all comprehended according to xiii. 34, 35 in the commandment of love after His example; for that His love is the high- 12
est model is shown by the fact, that He lays down His life 13
for His friends. To show them this love He goes to meet death. But they can be friends loved by Him in this manner only if they do what He has commanded 14
them. He has trained them to such principles, for He no longer demands of them the blind obedience asked by a master of his slave. He has initiated them as confidential friends into everything that the Father 15
has made known to Him regarding the purpose of His mission, and thereby also the reason for all of His

call you ¹servants; for the ²servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. (16) Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. (17) These things I command you, that ye may love one another.

(18) If the world hated you, ³ye know that it hath hated me before *it hated* you. (19) If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. (20) Remember the word that I said unto you, A ²servant is

¹ Gr. *bondservants*.

² Gr. *bondservants*.

³ Or, *know ye*.

16 demands. But their entire relationship to Him they had not founded, but He Himself, by having selected them to be those who, some time, are to go and bring permanent fruit by continuing His work. But this too they cannot do of themselves. They can do it only if they continually ask of God for success in their regular calling, and He promises them absolutely that their prayers will be heard. But the fundamental condition for this is, that they continue to be His real disciples by following His commandments, as He has summarized them in the commandment of love.

One of the main subjects concerning which Jesus wanted His disciples to be instructed in this farewell address was their future fate. When the hatred of the world in its hostility to God would rage against them, 18 they must remember that the world had hated Him even before it had hated them. If they still belonged to the world, then the world, in accordance with its 19 self-love, would love them as belonging to it; but for the very reason that has separated them from the world, the latter hates them. Jesus reminds them of the words in xiii. 16, but in this case in its original sense, 20 which is found in Matt. x. 24. According to this they

not greater than his lord. If they persecuted me, they will also persecute you ; if they kept my word, they will keep yours also. (21) But all these things will they do unto you for my name's sake, because they know not him that sent me. (22) If I had not come and spoken unto them, they had not had sin : but now they have no excuse for their sin. (23) He that hateth me hateth my Father also. (24) If I had not done among them the works which none other did, they had not had sin : but now have they both seen and hated both me and my Father. (25) But *this cometh to pass*, that the word may be fulfilled that is written in their law, ¹ They hated me without a cause. (26)

¹ Ps. xxxv. 19 ; lxix. 4.

will be able themselves to say what will be their fate, because the Jews, as they know, have also persecuted Him, and have not kept His word. For what the Jews 21 did to Him, this they would also do to His disciples, on account of His name, because they have not recognized God as the One who has sent Him, and therefore must persecute those who call Him the Messiah, since they regard His claim to be the Messiah as blasphemy. If He had not come and spoken to them, or if He had not 22 done those works among them, which none other has 23 done, then they would be without guilt. But now since 24 they have heard Him and seen His works, they have no excuse for their sin of unbelief, which springs from a perfectly unreasonable hatred of Him, which through Him at all times was already directed against the Father. But this it had to be, as in the Scriptures, which they themselves regard as their norm, the Mes- 25 siah laments, that they had hated Him without cause (Ps. xxxv. 19 ; lxix. 5). This perfectly inexcusable unbelief on the part of the world will also remain after His departure. For in the place of His word the testimony of the Spirit will now come, whom He will 26 send to them from the Father as the Helper, and who then, as the Spirit of the truth, will through them tes-

But when the ¹ Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which ² proceedeth from the Father, he shall bear witness of me: (27) ³ and ye also bear witness, because ye have been with me from the beginning.

XVI These things have I spoken unto you, that ye should not be caused to stumble. (2) They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. (3) And these things will they do, because they have not known the Father, nor me. (4) But these things have I spoken unto you,

¹ Or, *Advocate*. Or, *Helper*. Gr. *Paraclete*.

² Or, *goeth forth from*.

³ Or, *and bear ye also witness*.

tify to the world of the same truth which Jesus had proclaimed to it, because this Spirit proceeds from the Father and accordingly knows of the relationship of the Son to the Father, which was the central thought of His entire proclamation. But the testimony of His
27 work will also continue, as the disciples, who from the beginning of His activity had been received by Him into His communion, will testify of these as eyewitnesses.

Jesus also gives them instructions with reference to
1 the hatred of the world that springs from this unbelief, so that they may not waver in their faith, if this hatred comes over them unexpectedly. They will exclude them from the Synagogue communion, and will even go so far, that, they regard it as a sacrifice that is pleasing to God if they kill them, because they have learned to know neither the Father nor Him as the One in whom He has been revealed. Therefore, when the hour of these predicted events would come, they are to think of it that Jesus has told them of them before. This He has not told them from the beginning of their living together with Him, because He was with them, and for this reason the hatred of the world would naturally fall exclusively upon Himself. In this way John has preserved for us for the first time the

that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning because I was with you.

(5) But now I go unto him that sent me; and none of you asked me, Whither goest thou? (6) But because I have spoken these things unto you, sorrow hath filled your heart. (7) Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the ¹Comforter will not come unto you; but if I go, I will send him unto you. (8) And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: (9) of sin, because they believe not on me; (10) of righteousness, because I go to the Father, and ye behold me no more; (11) of judgment, because

¹ Or, *Advocate*. Or, *Helper*. Gr. *Paraclete*.

definite remembrance, that these predictions concerning the fate of the disciples (Luke xii.) which the other Evangelists, according to their contents, have woven into various parts of their narratives (cf. Matt. x.; Mark xiii.), were only spoken in connection with the Last Supper.

Now that the disciples finally understood what Jesus had meant by His departure, so that they did no more 5 ask Him concerning it, their hearts are filled with sor- 6 row. But Jesus can tell them the truth that His 7 departure will be a blessing for them, as it is the condition for the coming of His Substitute, the Holy Spirit. For only when with His death His life's work has come to a close, can the Spirit give them perfect clearness as to its full significance; and in this way through them convict the world of its wrong, which is 8 certainly the first prerequisite if they are to convert it. First of all in reference to their sins, because they can now for the first time prove to the world that its unbelief is inexcusable sin. For only by the final separation of 9 Jesus from them, can the Holy Spirit make them understand this His going home to the Father, which, notwithstanding all their charges, will confirm the 10

the prince of this world hath been judged. (12) I have yet many things to say unto you, but ye cannot bear them now. (13) Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. (14) He shall glorify me: for he shall take of mine, and shall declare *it* unto you. (15) All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.

righteousness of Jesus, as only those who are free of sin can come to God. But if God has, through His resurrection and exaltation, proved the righteousness
11 of Jesus, He has thereby pronounced the condemnation of Satan, who has brought the innocent One unto death, of which the Spirit will also convict the world through them; when the exalted One will enter upon His triumphal victory over the Devil (cf. xii. 81). But
12 for the disciples themselves the coming of the Spirit is a blessing, because Jesus has yet so many things to tell them, for the understanding of which they are not yet ripe, because they can understand them only when the
13 things have been accomplished. Only when this has been done, can the Spirit become their leader unto all truth in its fullest extent. For as Jesus promulgated nothing out of His own consciousness, but only proclaimed all things that God instructed Him to say, thus, too, will the Spirit do who comes from God, as He Himself does. This will appear in the clearest manner when He will declare to them the counsels of God in reference to the future also. Not as though by
14 the new things that He brings He will show that the revelation through Jesus is imperfect. He will rather thereby only enable them to understand more and more deeply the glory of Jesus; for everything

(16) A little while, and ye behold me no more ; and again a little while, and ye shall see me. (17) *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not ; and again a little while, and ye shall see me : and, Because I go to the Father ? (18) They said therefore, What is this that he saith, A little while ? We know not what he saith. (19) Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me ? (20) Verily, verily, I say unto

that He will proclaim has been taken from the treasure of truth in Jesus, which He Himself already possessed and only had not yet been able to open fully to His disciples. The seeming contradiction that lies in this, that the Spirit, according to v. 13, will hear everything from the Father, and according to v. 14 will draw from the treasury of truth in Jesus, is solved by this, that everything that the Father possesses of truth is also the property of Jesus, by virtue of the eternal communion of life with Him.

As Jesus had returned again to the subject of the coming of the Spirit, thus He here resumes the subject of His return after the resurrection, when the disciples are also to see Him after a short time, just as they will 16 in a short time not see Him, after His death. This expression "a little time," troubles the disciples, because 17 they cannot comprehend how He can, after His definite 18 going home to the Father, return at once again, since His promised return from heaven will not take place for a long time yet. As the Searcher of hearts, however, 19 knows that, and what they would like to ask Him, He anticipates them with a further explanation. In a 20 short time they will be weeping and lamenting on account of His death, and their sorrow will be all the

you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. (21) A woman when she is in travail hath sorrow, because her hour has come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. (22) And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. (23) And in that day ye shall ¹ask me no questions. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. (24) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

¹ Or, ask me nothing. Comp. ver. 23; ch. 14.12, 20.

more intense because the world is enjoying a triumph at the death through which the enemies of Jesus imagine that they have finally rid themselves of Him. But their sorrow will with the same speed be converted into joy by His resurrection. As in the case of a woman, when, as is her lot, the hour of her travail has
21 come, all suffering suddenly comes to an end on account of the triumphant joy of motherhood, in the same way, their present sorrow, too, will be sud-
22 denly converted into joy when they see Him in the body standing before them. But this joy is not confined to the short moments of His appearance, but is one that cannot be taken away from them, after they have once convinced themselves that He continues to live in the body. They know that He does not return to continue the human association of His earthly career with them. Therefore, too, on that day of His
23 return they will not approach Him with any kind of petitions, but will apply directly to the Father, who
24 will henceforth give them what they need, as Jesus had done hitherto. Up to the present time they have not prayed to the Father in this childlike confidence, as He has enjoined upon them with the promise that they will surely be heard; and when then with the day of

(25) These things have I spoken unto you in ¹ dark sayings : the hour cometh, when I shall no more speak unto you in ² dark sayings, but shall tell you plainly of the Father. (26) In that day ye shall ask in my name : and I say not unto you, that I will ³ pray the Father for you ; (27) for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. (28) I came out from the Father, and am come into the world : again, I leave the world, and go unto the Father. (29) His disciples say, Lo, now speakest thou plainly, and speakest no ² dark saying. (30) Now

¹ Or, *parables*.
² Or, *parable*.

³ Or, *make request of*.

their meeting again this experience of constant hearing of prayer begins, then their joy in this will be made perfect. What He has here said concerning their child- 25 like relations to God has been taken from the human relation of child to father, as He had in His earthly career usually spoken to them in parable. But when, as the Exalted One, He will confer with them in a purely spiritual communion, then He will no longer speak with them in parables, but will speak directly, and 26 therefore in the simple clearness show them their new re- 27 lation to the Father. Then they will petition as He has directed them to do, and will not have need of His intercession, because they have become certain of the immediate love of the Father, which has been accorded them, after they have learned to love Him 28 with faith in His heavenly origin, which Jesus again solemnly assures them of. For His appearance on earth was just as surely preceded by His being with the Father, as it is certain that at His leaving the 29 world now He will again go to the Father. Joyfully surprised at this clear declaration, the disciples believe that His time of speaking without figures has already arrived ; and as they, in the way He has anticipated them by His answer, recognize His heart-searching omniscience, they declare that they are convinced of 30

know we that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God. (31) Jesus answered them, Do ye now believe ? (32) Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. (33) These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation : but be of good cheer ; I have overcome the world.

XVII These things spake Jesus ; and lifting up his eyes to heaven, he said, Father, the hour is come ; glorify

31 His divine origin. Thereupon Jesus replies to them
 32 that they are now convinced, and yet the hour is already at hand when they would all be scattered (cf. Mark xiv. 27), and not only the circle of the disciples will be broken, but they would also leave Him alone, which certainly would be a proof of their tottering faith. But He is not alone, as He is at all times con-
 33 scious of the immediate presence of the Father. Jesus closes His final discourse, as He intended to close it in xiv. 27, with the statement that His purpose had been to give them abiding peace in their communion with Him. That in the world they are to be oppressed, is unavoidable ; but they can have the comfort that He, as far as His person is concerned, has overcome the world. He has neither suffered Himself to be led into sin through the world, nor to be robbed of His peace ; therefore they will, in the communion of life with Him, partake of His peace.

Jesus concluded His farewell address with a prayer,
 1 which from the earliest times has been called the High Priest Prayer. The eyes of the petitioner at all times are directed to heaven, where He also is present as He is in the upper room in which Jesus was taking the supper with His disciples. He asks first to be exalted to

thy Son, that the Son may glorify thee: (2) even as thou gavest him authority over all flesh, that ¹to all whom thou hast given him, he should give eternal life. (3) And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. (4) I glorified thee on the earth, having accomplished the work which thou hast given to me to do. (5) And now, Father, glorify thou me with thine own self with the glory which I had with thee

¹ Gr. *whatsoever thou hast given him, to them he etc.*

His heavenly glory. The hour for this has come, because His death is immediately impending, and the Father cannot refuse to hear the petition of His Son, 2 especially as this, too, has for its object the glorification of the Father, to which His earthly career has been devoted. But God has given Him the authority to accomplish His redemptive purposes in the case of all men, by giving them eternal life, and at any rate in the case of all those whom God has brought to Him, ready to receive salvation. But because His earthly career was limited to Israel, He must first be raised to His heavenly glory before He can accomplish His mission in its entire compass. It seems like a contradic- 3 tion that Jesus in one place calls this the glorification of God, and at another place the communication of eternal life to man. But this difficulty is solved by the fact that eternal life consists in nothing else than in the knowledge of the only true God, when men recognize Him in His messenger, the Messiah Jesus. Jesus, 4 as a basis of this appeal, can refer to the fact that He has completed the life's work that had been enjoined upon Him, and has glorified God, in so far as this could be done on earth. Thus then, the Father too, on His 5 part, should glorify Him, by restoring to Him the glory that is in heaven with Himself, and which He once possessed before all the world. This glorification by God, to which Jesus appeals in His prayer, consisted,

before the world was. (6) I manifested thy name unto the men whom thou gavest me out of the world : thine they were, and thou gavest them to me ; and they have kept thy word. (7) Now they know that all things whatsoever thou hast given me are from thee : (8) for the words which thou gavest me I have given unto them ; and they received *them* ; and knew of a truth that I came forth from thee, and they believed that thou didst send me.

6 however, in this, that He had taught men to call Him by that name which He, according to His real essence, is. True, not all do this, but only those whom God has separated from the world in order to give them to Him as His disciples. These were those who, already through the preparatory revelation of God among both the Jews and the Gentiles, had become His true disciples. These God has given to Him, and they have at once proved themselves to be in a condition to receive salvation by the fact that they obeyed the word of God that was spoken to them by Jesus, and which demanded faith in His message of salvation. Now that He has
7 completed His life's work, they have attained to the full knowledge that everything that God has bestowed upon Him, His word and work, His strength and success, has come from God, and that He is accordingly a
8 revelation from God Himself. But this has been attained by the very fact that Jesus has transmitted to them as a permanent possession those words which God gave Him to speak, and which expressed the appearance of God in His own appearing, and as they have willingly received these words, it has come to this, that they in truth have learned to know His heavenly origin. This knowledge is perfected in the confident conviction of His divine mission, which now, not only, like the prophetic, is a commission for a special call, but is a sending forth from His heavenly existence, into

(9) I ¹pray for them : I ¹pray not for the world, but for those whom thou hast given me ; for they are thine : (10) and all things that are mine are thine, and thine are mine : and I am glorified in them. (11) And I am no more in the world,

¹Gr. *make request*.

the earthly. As there is already a circle in which the activity of Jesus on earth has attained its purpose, His second petition can only be an intercession for His disciples.

That it is not the world hostile to God for which 9 Jesus prays, but that it is for those whom God Himself has given Him, because they are the true property of God, is plain from the tenor of this petition of Jesus, according to which God must have the greatest interest in the salvation of the disciples. For by the fact that God has given them to Him, they have surely not ceased 10 to be God's property, because in the case of those who have in everything they possess only the one common interest and therefore possess the same purpose, there cannot be a divided possession. God, whose property they have continued to be, will have the same interest in them that He has who is glorified in them, as His entire glory has been made known to them. But He 11 Himself can no longer care for them, as He, with His going home to the Father, must leave the world, in which they yet remain. For this reason Jesus appeals to the Father, who, because He Himself is the Holy One, i. e. is separated from the sinful world, must especially purpose, that these, who belong to Him, may be kept separate from the world and its defilement. But this can only take place, if they are preserved in the name of God, which He has communicated to Him, so that He should communicate the same to His disciples ; for they know that they cannot call God the Holy God so long as they do not keep themselves holy

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and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. (12) While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; ¹that the scripture might be fulfilled. (13) But now I come to these; and these things I speak in the world, that they may have my joy made full in themselves. (14) I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. (15) I ²pray not that thou shouldest take them ³from the

¹ Pa. xli. 9.

² Gr. *make request*.

³ Gr. *out of*.

as He is holy, and in this holiness they are united as the Son is with the Father. So long as Jesus was with them, He has provided for their preservation, and He
12 has succeeded in protecting them against all the hostile influences of the world, so that none of them has fallen into destruction, with the exception of him who according to his whole nature is doomed to destruction and in whom the Scriptures are to be fulfilled. Now, however,
18 as He is returning to the Father, Jesus can no longer do this, and He accordingly asks of the Father for this preservation. He could indeed, in heaven above, constantly pray Him for this; but He does it here already in the presence of the disciples, so that they can know that provision would also be made for the future, and that the joy, which always fills Him in the consciousness of His Father's protection, will also be perfected in them, He has Himself, in a certain sense been the cause of their
14 tribulation, and accordingly has the first duty to take care of them by His intercession. For by the fact that He has communicated to them the divine message of redemption, they have drawn upon themselves the hatred of the world, to which they now as little belong as He Himself does, and through which they are threatened by danger both inwardly and outwardly.
15 True, He cannot ask to have them taken out of the world,

world, but that thou shouldest keep them ¹ from ² the evil one.

(16) They are not of the world, even as I am not of the world.

(17) ³ Sanctify them in the truth : thy word is truth. (18) As thou didst send me into the world, even so sent I them into the world. (19) And for their sakes I ⁴ sanctify myself, that they themselves also may be sanctified in truth.

(20) Neither for these only do I ⁴ pray, but for them also that believe on me through their word ; (21) that they may all

¹ Gr. *Out of.*

² Or, *evil.*

³ Or, *Consecrate.*

⁴ Gr. *make request.*

by which they would once for all be removed from all this hostility, as they are to fulfil a mission in this world yet; but only that He would preserve them from the power of the Devil, who threatens them in this hatred of the world by tempting them. Just because they no longer belong to the world they still have a calling 16 for the world, for which God must consecrate and equip 17 them on the basis of the truth that has been communicated to them, as this same word of God in its very essence is the truth. This mission, for which Jesus has 18 sent them out, is none other than that which was given 19 to Jesus when He was sent forth, and for which He too received such a consecration and equipment. (cf. x. 86). But He can pray for this, because He is determined to do the utmost, to make them worthy and capable for this consecration. For He consecrates Himself for their good in His death as an atoning sacrifice, so that they too, being consecrated to God in all truth by the purification from all defilement of sin, are also thus made ready for the positive consecration and equipment by God.

The third petition of Jesus is for all the believers, 20 who through the preaching of the disciples shall be won to faith in Him. They are all to be one in the perfect 21 sense, in which the Father and the Son are one, as the Father is in Him and He is in the Father (cf. x. 80-88), because from now on they too with all their hearts and

be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. (22) And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; (23) I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. (24) Father, ¹ I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which

¹ Gr. *that which thou hast given me, I desire that where I am, they also may be with me, that etc.*

minds would be centered upon the Son and hence also upon the Father. Only then, when in this way the congregation of believers has attained the goal of its perfection can the world, that is yet hostile to God, be won to faith in His divine mission. In this case too Jesus has done
22 what He could to attain this object, for the glory that became manifest in the miracles which the Father had bestowed upon Him, He has given to His disciples, so that they could confirm their own proclamation by the same miraculous signs as He did His. In this way,
23 in their case, the goal of unity, that is intended for all believers, is to be attained, since they are now not only in the Father and in the Son, but also the Son is in them, and through the Son the Father also, who now in them through the Son performs those works, which He had given the Son to do. Only in this is the world to see entirely that the mission of Jesus is the revelation of the love of God, with which He has equipped the messengers of this mission as He equipped Jesus Himself. But the purpose of His prayer is expressed in the
24 petition, that all whom God has given Him, now or in the future, may one day be with Him in His heavenly glory, in order to see there His eternal glory, which God had given Him before His incarnation, and which He will give Him now again, and which, as is also the case with the glory that is given Him here upon earth,

thou hast given me : for thou lovedst me before the foundation of the world. (25) O righteous Father, the world knew thee not, but I knew thee ; and these knew that thou didst send me ; (26) and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.

is based upon that love which He has already possessed from the foundation of the world. In conclusion Jesus 25 appeals to the retributive righteousness of the Father, according to which He must treat the believers different from those of the world, and yet this is in perfect agreement with His petition so far. For the world, by the very fact that it has not recognized God, as He has been revealed in Jesus, has excluded itself from salvation. But the believers have done nothing else than recognize Him, who has known God from all eternity, 26 in His divine mission. To them, accordingly, He could proclaim the name of God, and will do so in the future too (in His death), so that the love with which God has loved Him from eternity, in the future will become the decisive factor of their whole spiritual life. But thereby He Himself becomes for them this factor ; in whose life and death they see this love. He thereby works in them all things, which will secure for them a destiny by the decree of God's justice, which is diametrically opposed to that of the world.

The fifth part of this gospel describes the seeming triumph of unbelief in the story of the passion of Jesus. But it is from the very outset so arranged, that only that portion of this story is narrated which shows how the prediction of Jesus and of the Scriptures were in every particular fulfilled. This is the case in connection with the arrest of Jesus, where the fulfilment of what He had said concerning the betrayal by

XVIII When Jesus had spoken these words, he went forth with his disciples over the ¹brook ²Kidron, where was a garden, into which he entered, himself and his disciples. (2) Now Judas also, who ³betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. (3) Judas then, having received the ⁴band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. (4) Jesus therefore, know-

¹ Or, ravine. Gr. winter-torrent.

² Or, of the Cedars.

³ Or, delivered him up.

⁴ Or, cohort.

- 1 Judas is shown. As Jesus goes from the place where He had eaten His Last Supper, He passes across the brook Kidron. Hence it appears that this Supper was celebrated in Jerusalem, in accordance with the law in reference to the eating of the Passover. But the
- 2 fact that the place to which He goes is called a garden, where He, as Judas well knew, often had gone together with His disciples, shows, that Judas could find Him here in order to carry out the plot that had been perfectly understood by Jesus, and that Jesus, in conformity with His word, xiv. 31, had not attempted to avoid the arrest, which He could so easily have escaped. How much this had been feared, can be seen from the
- 8 fact that the leaders of the people secured from Pilate a detachment of the cohort that was in the garrison in the castle, in order to make sure of the arrest even in the face of an attempt by force to liberate Him by His followers. Accordingly Judas appears accompanied by Roman soldiers and by the servants of the Sanhedrin, who are supplied with torches and lamps against the contingency that Jesus would try to hide Himself in the darkness of the garden. But the most significant thing for the Evangelist is this, that Jesus exactly as He had said in xiv. 31, although He knew what the purpose was, voluntarily came from the depth of the garden and met the servants of the court, who had been commissioned to arrest Him, and asks, whom

ing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? (5) They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who ¹betrayed him, was standing with them. (6) When therefore he said unto them, I am *he*, they went backward, and fell to the ground. (7) Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. (8) Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way: (9) that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. (10) Simon Peter therefore having a sword drew

¹ Or, *delivered him up*.

they seek. The surprise at this unexpected meeting, which could only be interpreted to mean, that the great 5 Worker of miracles intended to free Himself from those seeking Him by inflicting on them a judgment of punishment, seized first Judas, who was standing by, and thereby convinces him, that Jesus was really the one who stood before Him, and not, perhaps, one of the disciples, who had been willing to sacrifice himself for Him. The repetition of the question on the part of 6 Jesus is intended to quiet those seeking Him, and at the 7 same time, to determine whether they had been sent to arrest the disciples also, for which reason, He, after they had mentioned Him by name, expressly demands 8 that they shall let the disciples go. Most assuredly His voluntary giving Himself up was intended to prevent the disciples from being involved in His fate. For this reason John, in his thoughtful way, refers to 9 this act in the words of xvii. 12, which excludes the original meaning of this passage all the less, as their arrest would have caused some of them to become unfaithful, and thereby brought destruction upon them. This action on the part of Jesus was all the more necessary as 10 one of the disciples, according to one of the older gospels, had actually (Mark xiv. 47) made use of the sword. It

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it, and struck the high priest's ¹servant, and cut off his right ear. Now the ¹servant's name was Malchus. (11) Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

(12) So the ²band and the ³chief captain, and the officers of the Jews, seized Jesus and bound him.

(13) And led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. (14) Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

¹ Gr. bondservant. ² Or, cohort. ³ Or, military tribune. Gr. chiliarch.

is only now that we learn, that it was the thoughtless Peter who did this; and that the servant of the High priest, whose right ear He had cut off (cf. Luke xxii. 11 50), was named Malchus. The fact that Jesus hinders all further actions of this kind, is based on a reference 12 to the divine counsel, which throughout recalls Mark xiv. 86. In connection with the arrest itself, the leader of the detachment of soldiers is especially mentioned, whose business it was to make sure that the prisoner arrested by the servants of the court would be safely delivered to the authorities, for which reason it is also mentioned, that the prisoner was bound, in order to thwart any attempt at flight that might be made.

The second episode that John narrates shows that the prediction of Jesus in xiii. 38, was fulfilled in the denial of Peter. But, here, he is bound to correct the representation of the older traditions, according to which this took place in the inner court of Caiaphas, 13 although Jesus was first taken to Annas, the former high priest, father-in-law of Caiaphas. Annas was still regarded as the highest authority, so that a preliminary hearing by him was thought would result in a favorable decision from the formal court trial. Then, too, it was necessary, after the arrest had been successfully 14 made, to call together the members of the Sanhedrin.

(15) And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; (16) but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. (17) The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not. (18) Now the ¹servants and the officers were standing *there*, having made ²a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

(19) The high priest therefore asked Jesus of his disciples,

¹ Gr. *bondservants*.

² Gr. *a fire of charcoal*

Caiaphas had given the fateful advice, to sacrifice the individual to the welfare of the public; and Annas was now to prepare the way for carrying out this policy. Peter had accordingly gone with one other disciple to the palace of Annas, and no doubt this other disciple was John himself. The latter, no doubt, through business connections, had some acquaintances with the high 15 priest and the members of his household, and this secured for him admittance to the palace. A word with the maid-servant at the door made it possible to gain admittance for Peter also, who was still without. But 16 soon this maid suspected that he, too, belonged to the disciples of Jesus, and spoke to him about it. This was 17 the first provocation that induced Peter to deny this outright, in order not to lose the favorable position near the Master, which he had succeeded in gaining. He mingled in as unconcerned a manner as possible with the servants, who in the cold April night had made a 18 coal fire, at which he warmed himself. In the meanwhile the hearing before Annas was taking its course, the outcome of which it had been the purpose of Peter to hear when he forced his way into the court of the high priest. Annas treated Jesus as the head' of a 19

XVIII, 20-25] WEISS'S COMMENTARY

and of his teaching. (20) Jesus answered him, I have spoken openly to the world; I ever taught in ¹synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. (21) Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. (22) And when he had said this, one of the officers standing by struck Jesus ²with his hand, saying, Answerest thou the high priest so? (23) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (24) Annas therefore sent him bound unto Caiaphas the high priest.

(25) Now Simon Peter was standing and warming himself.

¹ Gr. *synagogue*.

² Or, *with a rod*.

secret conspiracy, who taught some kind of dangerous principles, and questioned Him concerning His teachings and His adherents. In reply to this Jesus simply appealed to the publicity with which He has taught. 20 He had been teaching both in the synagogue and in the temple in a public manner, and had taught no secret 21 doctrine in private circles. Specially to question Him personally was not necessary, as all who heard Him knew what He had taught. As one of the servants sees in this refusal to enter upon the question of the 22 high priest an insult to this official, which he tried to avenge by smiting Him on the cheek, Jesus Himself illustrated how His statement in the Sermon on the 23 Mount, in Matt. v. 39, was to be understood. With calm dignity He demanded of His opponent a proof that there had been anything wrong in His words; for if this were not the case, his 'reproof had been perfectly 24 unjustifiable. As this preliminary hearing was without any results, Annas sent Jesus bound to Caiaphas as the legal judge and the president of the Sanhedrin. But the details of this trial, and condemnation, known already from the earlier Gospels, John passes by, as it was his purpose only to show that other predictions 25 of Jesus were being fulfilled. For, it is evident that

They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. (26) One of the ¹servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? (27) Peter therefore denied again: and straightway the cock crowed.

(28) They lead Jesus therefore from Caiaphas into the ²Prætorium: and it was early; and they themselves entered not into the ²Prætorium, that they might not be defiled, but might eat the passover, (29) Pilate therefore went out unto them,

¹ Gr. *bondservants*.

² Or, *palace*.

Peter while at the coal fire was asked also by the male servants, if he was not one of the disciples of Jesus; on which occasion the temptation to deny was naturally still greater, for otherwise he would have revealed himself as a liar to the maid at the gate. But when at last a relation of Malchus claimed that he recognized him as one of those who had been in the garden, evidently 26 with the view of pointing out the man who had inflicted the blow with the sword, Peter was then in danger on account of his thoughtless act of being brought before the bar of justice. And literally, as the Lord had 27 predicted, Peter had already denied Him three times before the cock by his crowing announced the beginning of a new day.

Why the Evangelist at once goes over to the trial before Pilate, he will soon tell us himself. This trial by the leaders of the people took place early in the morning, in the open space in front of the barracks of the castle in which Pilate had his residence during his stay in Jerusalem. For the people were not permitted to enter the house of a heathen, lest they should defile themselves, and thus be precluded from celebrating the Passover supper on the evening of this day. Pilate, in 29 harmony with his politic wisdom in regard to the Jewish religious custom, went out to them and demanded

and saith, What accusation bring ye against this man? (30) They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. (31) Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: (32) that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die,

that they bring in a formal accusation against Jesus, of whom he so far had only known, that the leaders of the people considered Him a dangerous man, because they had asked for soldiers to arrest Him. We here are in-
 80 formed that they tried at first to avoid complying with Pilate's demand, because they were perfectly aware of the fact, that Pilate would not confirm their decision if based upon the religious principles which dictated His condemnation, and that accordingly, they would have to prove Him guilty of some political crime. They therefore demanded that Pilate, from the very fact that
 81 they had brought Him to him, should believe that Jesus was deserving of death. Naturally Pilate could do nothing of the sort; but he declared that if they brought in no formal charges, they must be satisfied with a judgment in accordance with their own law, in so far as they were allowed to enforce them. Then the Jews are compelled to state openly that they insist upon His being punished with death, which they no longer had the power to inflict, as this was the exclusive prerogative
 82 of the Roman Procurator. But this the Evangelist recognized as divine providence, through which the words of Jesus in xii. 32, 33 were to be fulfilled. For according to their laws they would have been compelled to inflict the death penalty by stoning Him, while it was a matter of greatest concern to them to make it appear to all the world, that He had been condemned

(33) Pilate therefore entered again into the ¹Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? (34) Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? (35) Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? (36) Jesus answered, My kingdom is not of this world: if my kingdom

¹ Or, *palace*.

by the Romans. But this could take place only if He suffer death by the un-Jewish, or entirely foreign, Roman, method of crucifixion, to which Jesus had repeatedly referred according to the understanding of the Evangelist. John simply presupposes that in consequence of this preliminary hearing the Jews were forced to charge Jesus with treason, on the ground that He claimed to be the Messiah, by giving this a political interpretation, which would naturally be punished by death. But now we are informed that when Pilate went into his palace, in order to question Jesus, who was kept in detention there, concerning His claims 33 of being a King, Jesus as was thought by the older Evangelists, did not at once acknowledge this to be the case. But, rather it was His purpose by His counter question to discover, if Pilate of himself had any suspicions of a political nature concerning Him, in which case He would simply have answered in the negative, or would have reserved the charge of the leaders of the people for further explanation. In that case then He would be 34 compelled to explain the sense in which He claimed to be the Messiah. But Pilate scornfully declines to enter upon the question, how far treason was found in His 35 claims to the Messianic dignity, since he, not being a Jew, understood nothing of such matters. Therefore He must declare without further delay, how it happened that the suspicion of the Sanhedrin had fallen upon Him. When Jesus in reply declared that the royal 36

were of this world, then would my ¹servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence. (37) Pilate therefore said unto him, Art thou a king then? Jesus answered, ²Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (38) Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. (39) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (40) They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

¹ Or, *officers*: as in ver. 3, 12, 18, 22.

² Or, *Thou sayest it, because I am a king.*

dignity which He claimed was not of a political character which could be seen from the fact, that His adherents had in no manner resisted His arrest, Pilate
87 was surprised that He claimed to be a King in any sense whatever. Jesus, however, declared that His kingdom had no worldly purposes at all, but a purely spiritual aim, namely, to testify for the truth. He did not claim any dominion over nations or countries, but only
88 over those who would receive the truth. This indeed seems to the aristocratic skeptic, for whom truth had long since become a mere phantom, an innocent fanaticism; and we now understand why Pilate, when he went out again to the Jews, wanted to pronounce Jesus innocent notwithstanding His claim to royalty. Indeed, in order to get rid of the whole affair he himself mentioned
89 the usual Paschal amnesty and offered to restore to liberty the prisoner who had been charged with claiming the kingdom of Israel. But against this the accusers protest most decidedly, by demanding the deliverance of a certain Barabbas, who by the Evangelist
40 is simply styled a robber. But, convinced as Pilate was, of the innocence of Jesus, it seemed impossible that the

XIX Then Pilate therefore took Jesus, and scourged him.

(2) And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; (3) and they came unto him, and said, Hail, King of the Jews! and they struck him ¹ with their hands. (4) And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. (5) Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! (6) When therefore the chief priests and the

¹ Or, with rods.

matter would end with the crucifixion of Jesus and the word of Jesus be fulfilled. For this reason there follows the detailed account of the way in which Pilate finally consented to the crucifixion.

At first, indeed, Pilate seemed far from being ready to satisfy the demands of the enemies of Jesus. For although he consented to the scourging by the soldiers 1 that generally preceded crucifixion, and even permitted 3 the mockery described in the older gospels, during which they saluted with reverence the pretended king of the Jews and then struck Him upon the cheeks, we yet see that in this he had only hoped to find a new means of preventing the execution of an innocent man. 4 For that he did not regard Him as a criminal appears 5 from this fact, that he permits such derisive treatment of Him. By bringing out to the Jews again the man covered with blood and mocked, he purposed, with his half compassionate and half derisive *Ecce homo*, to say, that they now should be satisfied, as it surely was not the right thing to put to death a man who so meekly bore such abuses. But more decidedly than ever the high priests and their followers now came out with 6 their real purpose, by fanatically demanding His crucifixion. Thereupon Pilate declared, that he would consent to the crucifixion, but so far as he personally was

officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. (7) The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. (8) When Pilate therefore heard this saying, he was the more afraid; (9) and he entered into the ¹ Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. (10) Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ² power to release thee, and

¹ Or, *palace*.

² Or, *authority*.

concerned, he would have nothing to do with the death of this innocent man. This proposal they naturally could not accept, not only because they wished under all circumstances to preserve the appearance of perfect justice, which did not permit this punishment, but also desired to throw the blame for this execution entirely upon the Romans. They objected most of all because he had most plainly told them that they would be crucifying an innocent man. This suggestion they
7 indignantly rejected, declaring, that they had in strict conformity to the law condemned Him because He had claimed to be a son of God. As up to this time there had been something in Pilate that shrank from doing violence to an innocent man, this was now strengthened by the superstitious idea, which could have easily
8 arisen in a Gentile mind, that Jesus was possibly a son of a god. He accordingly took Jesus back into the house again and questioned Him, and asked Him
9 whether He was of human or of divine origin. But Jesus could not answer this question, because Pilate would have misunderstood the only correct sense of His answer in accordance with his heathenish super-
10 stition. At this the governor was offended and drew His attention to the fact, that he had the power of life and death, and could accordingly demand an answer

have ¹power to crucify thee? (11) Jesus answered him, Thou wouldest have no ¹power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. (12) Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king ²speaketh against Cæsar. (13) When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew,

¹ Or, *authority*.

² Or, *opposeth Cæsar*.

on which his verdict should depend. Jesus, however, states that, as he only has this power from above, His own fate is really in the hands of One higher. But if 11 he abuses the power which he possessed, the guilt is not upon him, who was not able to see through this matter, but upon those who, by bringing Him before his tribunal purposed to cause him to perpetrate a flagrant wrong, which was known to be such by the high priests, especially by Caiaphas their head. This expression of lofty spirit and mildness had its effect. Pilate was now 12 seriously determined to break off the transaction with the Jews and simply to let Jesus go. Accordingly it seemed that the fulfilment of the words of Jesus would fail. But at this stage comes the crisis. The leaders of the people had reserved till now their last resort. They threatened to bring charges against Pilate before the emperor. He who lets a notorious rebel, who makes himself to be a king, go free, is himself no longer favorable to the emperor. This move accomplished its purpose. The governor had every reason to fear a charge brought against him before the emperor, as his end showed. When hints to this effect were 13 hurled at him, now in one form and now in another, the voice of his conscience was overcome, and Pilate ascended his judicial chair and solemnly and formally pronounced his sentence. John states exactly where

Gabbatha. (14) Now it was the Preparation of the passover : it was about the sixth hour. And he saith unto the Jews, Behold, your King ! (15) They therefore cried out, Away with him, away with him, crucify him ! Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Caesar.

(16) Then therefore he delivered him unto them to be crucified.

14 this chair stood on a mosaic floor of marble, outside of the Prætorium, as also the day and the hour, when was spoken the decisive word, which brought fulfilment to the predictions of Jesus. During all these deliberations the noon of that day had arrived on which were made the preparations for the first great day of the Passover festival. Even now Pilate did not actually pronounce a sentence to the effect that Jesus had tried to establish a kingdom in Israel. This he no more believed now than he did before. He only stated
 15 in a half derisive tone, that Jesus was the one whom they had handed over to him as such. And when the leaders of the people demanded with fanatical outcries His immediate crucifixion, he asked them with the same spirit, if they really demanded His crucifixion as a claimant to a throne. Thus he sought to quiet his own conscience, with the idea, that not willingly but only at their urgent demand he permitted the crucifixion. They answered with a hypocritical declaration of their submission to the emperor, which included an affirmative answer to his question. But it naturally
 16 was not in accordance with the mind of the leaders of the people, that Pilate should himself protest against the crucifixion, and merely permit them to have Jesus put to death in connection with other executions that happened to be taking place. They were forced, however, to be satisfied with what they could get, and thus

(17) They took Jesus therefore : and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha : (18) where they crucified him, and with him two others, on either side one, and Jesus in the midst. (19) And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. (20) This title therefore read many of the Jews, ¹ for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, *and* in Latin, *and* in Greek. (21) The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews ; but, that he said, I

¹Or, *for the place of the city where Jesus was crucified was nigh at hand.*

it happened, that they themselves were actually the persons who, according to the word of Jesus, viii. 28, raised Him upon the cross.

Concerning the crucifixion nothing is narrated but what tended to the glorification of Jesus because this was the fulfilment of Scriptural prophecy concerning the Messiah. By the way in which it is emphasized that, 17 when led to Golgotha, He carried His own cross, it is clearly indicated that Jesus, in fulfilment of His command in Luke xiv. 27, gave His disciples an example, in voluntarily taking His sufferings upon Himself. Although the leaders of the people intended this to be a public disgrace for Jesus, that they crucified Him be- 18 tween two malefactors, John sees in this very position between the two His exaltation over them, since he brings into connection with it the superscription on the cross, which designated Him as the King of the Jews. For it is 19 expressly made prominent that inasmuch as the city was crowded with pilgrims attending the festival and the place of execution near by, many of the foreigners from 20 Rome and from Greece read this inscription, as it was written in the three languages of the country. For this 21 very reason the leaders of the people made complaint to Pilate, claiming that it was an insult to the Jews to designate one of those crucified criminals as their

am King of the Jews. (22) Pilate answered, What I have written I have written.

(23) The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the ¹coat: now the ¹coat was without seam, woven from the top throughout. (24) They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

²They parted my garments among them,
And upon my vesture did they cast lots.

¹ Or, tunic.

² Ps. xxii. 18.

King; for the tablet over above the cross should have stated the crimes of the culprits, and in this case that
22 He had claimed to be King. But in this instance Pilate proved stubborn. He had not been able to convince himself that Jesus claimed this kingdom with a criminal intention, but he had permitted the crucifixion only because they accused Him as the King of the Jews. That they found an insult to themselves in this inscription could only please him. The Evangelist doubtless dwells on such details, because in this way the inscription upon the cross became the first proclamation of the Messianic dignity of Jesus to all the
28 people of the Roman empire. We also learn here for the first time how the casting of lots for the garments by the soldiers took place. The guard composing the watch, which as usual consisted of four soldiers, could very easily have divided the garments of the three crucified men into four parts, as only Jesus probably had two pieces of clothing. But His undergarment was valuable, being without a seam, woven through from the top to the bottom, and evidently the gift of an affectionate woman disciple. Then by lot it was to be decided who
24 should receive this valuable robe. John narrates this so fully, because in the action of these soldiers, Ps. xxii. 19, was being literally fulfilled. In these words the

(25) These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

(26) When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! (27) Then saith he to the disciple, Behold, thy mother! And from that hour the disciples took her unto his own home.

(28) After this Jesus, knowing that all things are now finished, ¹ that the scripture might be accomplished, saith, I thirst. (29) There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought

¹ Ps. lxxix. 21.

Evangelist hears the Messiah speaking. He has recorded at this place a reminiscence never to be forgotten. Among the three women who witnessed the crucifixion, 25 mentioned by the older Evangelists, the Salome, named in addition to the two Marys, was evidently the mother of the two sons of Zebedee, the sister of the mother of Jesus, and the mother of John, the gospel writer. Now we are told that by the side of the mother of Jesus, 26 who was standing beneath the cross, was the favorite disciple of Jesus. To him Jesus entrusted His mother, who could surely not find the proper appreciation of her grief among her still unbelieving sons (viii. 8), and appointed him to provide for her. He was in 27 a condition to do this at once, as his own mother was present, and into her house he could take Mary as into his own. But the end of Jesus was also a final fulfilment of the Scriptures. Jesus knew that, after He had 28 fulfilled this last duty of love, and had suffered all the torments of the crucifixion, He had fulfilled His life's work, and would partake of the last refreshment by satisfying the thirst that always tormented those who are crucified. But in the draught of which we hear in 29 Mark xv. 36, of which in the present passage we are merely told that the reed to which the sponge was fastened, was

it to his mouth. (30) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

(31) The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. (32) The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him:

of hyssop, is a further fulfilment of Ps. lxix. 22. Here
 80 we hear also that the loud cry with which, according to Mark xv. 37, Jesus died, was nothing else than the triumphal shout proclaiming the completion of His redemption work, before bowing down His head, and giving up His Spirit, according to Ps. xxxi. 6, into the hands of the Father (Luke xxiii. 46).

31 The last fulfilment of a prediction of the Scriptures in connection with the death of Jesus the Jews themselves were fated to bring about. As it was the day of preparation for the Sabbath, which was in this year one of especial importance because it happened to fall upon the first great day of the festival, which in itself was already of a Sabbath-like character, it seemed to them out of the question that the dead bodies should remain on the cross the following day, for by the remaining of a crucified man on the cross, according to Deut. xxi. 23, the land was defiled. It was accordingly necessary that the death of these crucified men should be hastened, so that they could be taken from the cross before the beginning of the Sabbath. Therefore the Jews asked Pilate to have the customary breaking of the legs of these men performed. And when Pilate, in
 82 order to gratify this perfectly reasonable wish, sent out another body of soldiers, equipped with clubs, these did as they were commanded in the case of the two male-

(33) But when they came to Jesus, and saw that he was dead already, they brake not his legs: (34) howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. (35) And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. (36) For these things came to pass, ¹ that the scripture might be fulfilled, A bone of him shall not be ² broken. (37) And again another scripture saith, ³ They shall look on him whom they pierced.

(38) And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.

¹ Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20.

² Or, *crushed*.

³ Zech. xii. 10.

factors. But when they came to Jesus they discovered 83 that He was already dead, so that this was superfluous. Yet one of the soldiers thought it necessary at least, by 84 striking the left side with a lance, to pierce the heart, so that there could be no doubt as to His death. That the Evangelist narrates how blood and water came forth, without indicating that this was something remarkable, is of significance only because in the connection between water and blood he sees how the blood of Jesus cleanses from the defilement of sin (cf. 1 John 1, 7). Appealing to his consciousness of the truth, he, 85 solemnly designates himself as an eyewitness, whose observation was in every respect in conformity with such a fact. Thus he shows what this implies, namely, that 86 his readers are to be strengthened in their faith in the 87 Messianic character of Jesus, because in the fact that His legs were not broken the prophecy of Ps. xxxiv. 21 was fulfilled, as in the piercing with the lance the prediction of Zech. xii. 10. In the burial of Jesus a new 88 glorification of Jesus also appeared. Joseph of Arimathæa, who on account of his fear of the Jews had until now remained a secret disciple of Jesus, now stepped forward publicly with his confession of Him, by asking

(39) And there came also Nicodemus, he who at the first came to him by night, bringing a ¹ mixture of myrrh and aloes, about a hundred pounds. (40) So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. (41) Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. (42) There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

XX Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and

¹Some ancient authorities read *roll*.

of Pilate the permission to take the body of Jesus from
 39 the cross, and by taking it down at once as soon as this had been granted. Moreover, Nicodemus, who on one occasion had come to Jesus by night, yet now could not honor Jesus enough, brought a large amount of sweet smelling spices, in order not only to saturate the clothes that were wrapped around the body, but also the whole tomb. On account of the want of time nothing could be done in the way of embalming the
 40 body. Yet, as far as this was possible, all the ordinary preparations for burial were performed, as a preparation for which Jesus had already considered the anointing in Bethany (xii. 7). We are also informed that it was Joseph of Arimathæa who took charge of the burial
 41 of Jesus. Evidently in his garden stood his own still unused tomb, into which Jesus was laid. Its proximity to the place of the crucifixion made the burial possible before the beginning of the Sabbath.

1 The seventh part of this book brings us to the end of the gospel story by narrating the resurrection of Jesus and His appearance on various occasions. First comes His appearance to Mary Magdalene. Of her it is merely narrated that she had at the first dawn of the Sunday been at the tomb and had found the stone rolled away, with which we know from the older gospels the tomb

seeth the stone taken away from the tomb. (2) She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. (3) Peter therefore went forth, and the other disciple, and they went toward the tomb. (4) And they ran both together: and the other disciple outran Peter, and came first to the tomb; (5) and stopping and looking in, he seeth the linen cloth lying; yet entered he not in. (6) Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, (7) and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. (8) Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. (9) For as yet they knew not the

had been closed. But as she at once hastened away to 2
 tell Peter and the beloved disciple the startling news,
 it is distinctly presupposed that she had been to the tomb
 in company with others, and had thus failed to receive
 the message of the angels which was heard by the other
 women. She therefore can only suppose that somebody
 had taken the body away, as they had the stone. Nat- 8
 urally the two disciples hasten to the tomb at once; 4
 but the younger John runs more quickly and gets first 5
 to the grave. He stoops down and looks into the tomb,
 and seeing the cloth lying there a natural awe restrains
 him from entering; but the more courageous Peter enters 6
 at once and does not only notice that the grave-clothes are 7
 lying there, but also the napkin that had been placed on
 the head of Jesus, wrapped together, and lying by itself.
 Here evidently there has been no body robbery, nor had
 the body been taken to another place, but He that had
 risen from the dead had laid these aside Himself. John 8
 now too entering and convincing himself of this, reaches
 the conclusion that Jesus is arisen, to which faith Peter 9
 had attained before him; for it is stated of both that only

scripture, that he must rise again from the dead. (10) So the disciples went away again unto their own home.

(11) But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; (12) and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. (13) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. (14) When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. (15) Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. (16) Jesus saith unto her, Mary. She

by seeing the empty grave had they come to this con-
 10 viction, for they had not yet understood the predictions
 of the Scriptures concerning the resurrection of the
 Messiah. As they hastened home Mary, who had followed
 them to the tomb and sits without weeping, learned
 nothing of the new faith to which they had attained
 11 and she now stooped down, in order to convince herself
 that she had not been mistaken, when with the women
 in the morning she had reached the conclusion that
 12 the tomb was empty. Then she too saw the two angels
 13 (cf. Luke xxiv. 4), sitting at the head and at the foot of
 the bier upon which the body had been laid; and when
 14 asked why she is weeping, she told them her troubles.
 15 But she did not wait for an answer; for she heard some
 one approaching, whom she, because He asks what she
 is seeking, naturally takes to be the gardener, from whom
 she with greater certainty may learn whither the body
 ' has been taken, in order to restore Him to His honored
 16 tomb. As she did not secure any information, she turned
 once more to the tomb, when she heard her name uttered
 by the well-known voice of love, and at once knows that

turneth herself, and said unto him in Hebrew, *Rabboni* ; which is to say, Teacher. (17) Jesus saith to her, ¹Touch me not : for I am not yet ascended unto the Father : but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. (18) Mary Magdalene cometh and telleth the disciples, I have seen the Lord ; and *that* he had said these things unto her.

(19) When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, *Peace be unto you*. (20) And when he had said this, he showed unto them his hands and

¹ Or, *Take not hold on me*.

the Master was standing before her. But He does not 17 permit her to approach Him, because He had not come to renew the former human associations with His followers. For He had not yet finally returned to the Father, but still by His appearance on several occasions must yet crown His life's work. He is nevertheless preparing to return. He sent Mary with this message to the disciples, whom He calls His brethren, as the children of one God and Father, so that they can see that even after His exaltation His brotherly love towards them continues while their relationship as the children of God is thereby perfected. Mary immediately 18 delivered this message to the disciples.

Now follows an account of the appearances to the disciples on various occasions. These appearances begin on the evening of Easter. The small circle of the 19 disciples, out of fear of the Jews, had assembled behind locked doors. The fact that, notwithstanding this, Jesus suddenly, and without their seeing Him approached, and was found standing in the midst of them, shows plainly that the body in which He appears was not bound to the conditions of our earthly and material body. After He had greeted them with a salutation of peace, He showed them His pierced hands and His 20

his side. The disciples therefore were glad, when they saw the Lord. (21) Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. (22) And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: (23) whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

(24) But Thomas, one of the twelve, called ¹Didymus, was not with them when Jesus came. (25) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

¹ That is, *Twin*.

side; and as soon as they had assured themselves that it was He, the prophecy of Jesus, xvi. 21, was fulfilled
 21 in the joy of seeing Him again. Only after Jesus had repeated the salutation of peace, which as the salutation of the truly risen Lord had now gained a new significance for them, He proceeded solemnly to send them forth, and by the symbolical act of breathing upon them, imparted to them the Holy Spirit, with which He in His baptism had been equipped for His work and mission, for theirs was to be the same as His.
 23 The power of forgiving sins, and of retaining those not forgiven, which in Matt. xviii. 18 is given to the congregation, is based on the fact that, only so far as this heart-searching Spirit should lead them to distinguish between those sins that can be forgiven and those that are mortal, can they exercise it aright (2 John v. 16). But on this occasion one of the twelve, Thomas, had
 24 been absent. When the disciples told him of it he, a
 25 heavy-minded man, who was determined not to be deceived by any vain hopes, declared that he would not believe until he had with his own eyes seen the marks of the nails in the hands of Jesus, and had touched the spots with his hands, and had also touched His side.

(26) And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. (27) Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. (28) Thomas answered and said unto him, My Lord and my God. (29) Jesus saith unto him, Because thou hast seen me, ¹thou hast believed: blessed are they that have not seen, and yet have believed.

(30) Many other signs therefore did Jesus in the presence of

¹ Or, *hast thou believed.*

Thereupon Jesus appeared again one week later, when 26 the disciples were assembled just as on the first occasion, but this time Thomas was with them. In a manner mortifying to Thomas, reminding him of his words, which the Omniscient One knows, Jesus commanded him to reach forth his fingers in order to touch the marks of the nails, and to put forth his hands in order to feel the wound under His garments. Through his doubt he was in danger of losing his faith, and only by belief in the actual resurrection of Jesus could he really attain complete faith. But now there is 28 no need of that which Thomas had first demanded. The disciple, who now saw that his character was thoroughly understood, not only recognized in Jesus Him who has risen from the dead, but also saw that He, by the resurrection, had attained to His full divine glory, and confessed the faith that the entire 29 gospel seeks to establish. Then Jesus reminded him that he had attained to faith only by seeing. But blessed are those who attain to faith without having seen. For on this faith, as based on the proclamation of eyewitnesses, which was not sufficient warranty for Thomas, the entire Church of the future was to be established.

The gospel closes with the remark, that the eye- 30

the disciples, which are not written in this book : (31) but these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.

XXI After these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested *himself* on this wise. (2) There were together Simon Peter, and Thomas called ¹ Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. (3) Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered

¹ That is, Twin.

witnesses could report many other signs besides those that were written in this book. But those that had been described belonged to those signs, in which, as He did by His miracles and healings, Jesus revealed His
81 glory (i. 14). But those that had here been written are enough for the purpose of this book, which was intended only for one object, namely, that of establishing the faith in Jesus as God's equal Son, upon which depends the recognition of His Messianic character, i. e. His Mediatorship of salvation. For with this faith, true life had been directly given, because in the light of that which His name expresses, we can see in Jesus the full revelation of God, yea, even God Himself.

After the formal and undoubted close of the gos-
1 pel, there follows an appendix from another hand. The purpose of this will become clear to us at its close. It narrates one more appearance of Jesus, when at the Sea of Tiberias he made Himself known to certain disciples when they were fishing, and plainly in the same
2 manner which had been so often described by John.
3 Of the seven disciples only two are unnamed. They happened to be together when Peter, who after the festival had returned to his business, declared that he would go a fishing, and the others then joined him.

into the boat; and that night they took nothing (4) But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. (5) Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. (6) And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. (7) That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he ¹ was naked), and cast himself into the sea. (8) But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. (9) So when they got out upon the land, they see ² a fire of coals there, and ³ fish laid thereon, and ⁴ bread. (10)

¹ Or, *had on his undergarment only*. Comp. ch. 13, 4; Is. 20, 2; Mic. 1, 8, 11.

² Gr. *a fire of charcoal*. ³ Or, *a fish*. ⁴ Or, *a loaf*.

But that night they caught nothing. In the early dawn of the morning Jesus, whom the disciples did not 4 recognize, was standing on the shore, and asked if they 5 had the necessary by-meal for breakfast, which naturally along the seacoast consisted of fish. When 6 they answered in the negative, He advised them to cast their nets on the right side of the boat, by doing which they caught a large quantity of fish, so that they could scarcely draw in the net. Then the favorite disciple recognized by this fact of supernatural knowledge that 7 the unknown adviser was Jesus Himself; and when he told this to Peter, the latter, in his impetuous way, threw himself into the water in order to reach Jesus first, but not without girding himself first with a gar- 8 ment, in order not to appear before the Master without 9 clothing. In the meanwhile the other disciples came in with the boat, dragging with difficulty the heavy load of the net to the land, that was not far distant. When they stepped upon the shore they found the meal prepared. A coal fire was burning, upon which Jesus, with the assistance of Peter, had laid already the fishes that were yet found along the shore; but He directed, 10

Jesus saith unto them, Bring of the fish which ye have now taken. (11) Simon Peter therefore went ¹up, and drew the net to land, full of great fishes, a hundred and fifty and three : and for all there were so many, the net was not rent. (12) Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. (13) Jesus cometh, and taketh the ²bread, and giveth them, and the fish likewise. (14) This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

(15) So when they had broken their fast, Jesus saith to Simon Peter, Simon son of ³John, ⁴lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I

¹ Or. *aboard*.

² Or, *loaf*.

³ Gr. *Joanes*. Ser ch. 1. 48, margin.

⁴ *Love* in these places represents two different Greek words.

as there was not enough for the disciples who had arrived, that they should bring others from the new catch. In this way, under the direction of Peter, the heavy net was dragged on the shore, and the miraculous catch was successfully landed without tearing the net. As Jesus invited them to partake, they all
 12 knew that it was He, yet without venturing to make further inquiries of Him. Jesus presided as a host, as He had always done before, distributing to them bread
 18 and fish, and for a third time revealed Himself to them as the One who had risen from the dead. But the manner in which the narrative is closed with this remark shows that this was intended merely to serve as an introduction to the conversation with Peter, which now follows.

15 When the meal was finished Jesus turned to Peter. The fact that He three times addressed him with the name of his father shows the solemnity of the questioning. The question whether he loved Jesus more than the other disciples, reminded him of his former overconfidence (Mark xiv. 29). Peter indeed answered the question in the affirmative, but yet only with an appeal to

¹love thee. He saith unto him, Feed my lambs. (16) He saith to him again a second time, Simon, *son* of ²John, ³lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ³love thee. He saith unto him, Tend my sheep. (17) He saith unto him the third time, Simon, *son* of ²John, ³lovest thou me? Peter was grieved because he said unto him the third time, ¹Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁴knowest that I ¹love thee, Jesus said unto him, Feed my sheep. (18) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. (19) Now this he

^{1 2} Love in these places represents two different Greek words.

³ Gr. *Joanes*.

⁴ Or, *perceivest*.

the fact, that Jesus knew that he loved Him. Thereupon Jesus conferred on him anew the office of head shepherd over the orphaned congregation, which he had lost by his denial. His love for Jesus was a guarantee, that he 16 would provide faithfully for the objects of His love in this leadership. But the repetition of the question was only to impress all the more upon him the necessity of self-examination, since it was only the renewed assurance of his love that made it possible for Jesus to renew His commission. When He asked him for a third time, it was evidently the purpose of Jesus to remind him of the fact that he had denied Him three times. 17 Peter was filled with sorrow by this, because the question three times put presupposes a mistrust on the part of Jesus and he appeals to the omniscience of Jesus, according to which He surely must have known that he loved Him. But when He had for a third time entrusted him with this commission, He pointed out that Peter would be called upon to prove this love. Only 18 then that word follows in which John correctly saw a 19 reference to his death as a martyr, through which death Peter some day should glorify that God in whose service He had been engaged. Jesus here reminds him of the

spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. (20) Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that ¹ betrayeth thee? (21) Peter therefore seeing him saith to Jesus, Lord, ² and what shall this man do? (22) Jesus saith unto him, If I will that he tarry till I come, what is *that* to thee? follow thou me. (23) This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is *that* to thee?

¹ Or, *delivereth thee up.*

² Gr. *and this man, what?*

freedom and independence of his youth. On the other hand, in his old age he shall stretch out his hands and suffer himself to be guided by another, and without opposition shall permit himself to be led to the place of execution. And when Peter followed the command of
 20 Jesus, who evidently desired to converse still more with him about his calling and his fate, he saw that the beloved disciple was also following. He is called so by our narrator again with reference to xiii. 25, in order to explain how he could consider himself
 21 privileged to do this. Peter then asked Jesus what is to become of this disciple when he should meet the fate
 22 pointed out to him by Jesus. Jesus rebuked him on account of his uncalled-for question. It is none of his affair if it is the wish of Jesus that John was to live to see His return. Peter's business was to come with Him. This was the word on the basis of which among
 23 the Twelve the belief prevailed that this disciple should not die, and now it became clear why this whole appendix was written. When John died, offense was taken at the fact that this word of prediction was not fulfilled. Therefore the narrator has reported this word in connection with the circumstances that gave occasion to it, in order only to point to the fact, that Jesus had

(24) This is the disciple that beareth witness of these things, and wrote these things : and we know that his witness is true.

(25) And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

never said, that he should not die, but only had spoken of the possibility that this would be the case. But naturally this appendix has more than one purpose. For the narrator at the close characterizes this Apostle, of 24 whom this report had spread, also as the one who had testified to and had written the things that are contained in this gospel. As this gospel is everywhere found together with this conclusion, it evidently was published at the outset with these statements. In this, however, the author of the appendix declares in the name of the circle from which it proceeded, and what was sufficiently well known to his readers, and many of whom were undoubtedly still alive as eye and ear-witnesses of these things, that the testimony of the beloved disciple was true. But he himself, who knew from the testimony of these witnesses, how much Jesus had done in addition to what is contained in this book, 25 closes, in a somewhat exaggerated manner, with the statement, that if everything of this character should be written down, then the whole world would not be able to contain the books recording them.

THE ACTS OF THE APOSTLES

I The ¹former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, (2) until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen : (3) to whom he also ²showed himself alive after

¹ Gr. *first*.

² Gr. *presented*.

- 1** In the introduction to this book Luke refers to his gospel, which he expressly designates as the first narrative that he had dedicated to Theophilus. As this is described as having been devoted to that which Jesus began to do and to teach, it is thereby indicated that this doing
2 and teaching of Jesus is to be continued in the doing and the teaching of the disciples, of which this second book speaks. As the first ended with the ascension, with which the earthly activity of Jesus reached its final conclusion, its mention at this place has only the purpose of emphasizing the fact that Jesus before this close had made provision for the continuation of His activity. For this reason, with a reference to Luke vi. 18, the fact is recalled that He had for this very purpose selected the Apostles; and it is added, that He expressly gave to them necessary instructions for this purpose (cf. Luke xxiv. 48), and did so at the impulse of the Holy Ghost, so that it was a matter of divine command. But He
8 had also done everything that was necessary to prepare the Apostles to continue this work. First of all, after He had suffered death, He showed Himself to

his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: (4) and, ¹ being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: (5) for John indeed baptized with water; but ye shall be baptized ² in the Holy Spirit not many days hence.

¹ Gr. Or, *eating with them*.

² Or, *with*.

them as the Living One by many visible proofs of His being in the body during His appearances, which extended over forty days. The certainty of His being really alive was in this way continually confirmed anew. Then, too, He had, during His appearances enabled them to continue His preaching concerning the kingdom of God (cf. Luke ix. 11), by communicating to them all things more in detail concerning the manner in which the kingdom of God was to be realized through their activity. In particular Luke recalls an appearance on the evening of Easter day, when Jesus was with His Apostles and gave them the command, that they should not go away from Jerusalem, but should await there the 4 outpouring of the Holy Ghost. (cf. Luke xxiv. 4 sqq). Thus it is the purpose of this book to show, that the organization of the congregation began with this event in Jerusalem. He has described this outpouring of the Holy Ghost as already promised by the Father (cf. Joel iii. 1), but at that time, connecting it expressly with the word of John the Baptist (cf. Luke iii. 16), He had said, that this promise would be first fulfilled in them, and that, too, after a few days. This was the third and most important prerequisite if the Apostles were to be prepared for the continuation of His work. But as he begins his narrative proper only after Jesus has finally departed from the earth, Luke gives as introduction the narrative of the ascension of Jesus.

(6) They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? (7) And he said unto them, It is not for you to know times or seasons, which the Father ¹ hath set within his own authority. (8) But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto

¹ Or, *appointed by*.

- 6 The Apostles, of whom the introduction had spoken, were at another time assembled, and, as it appears from the following, Jesus had appeared in the midst of them. On this occasion they asked Him what He now intended to do. According to the form which this question has in the original Greek it implies a certain hesitancy, because they knew very well, that it did not behoove them to ask concerning His counsels. However, it was not a question of curiosity, but a matter that worried them. Jesus had promised them for the near future the outpouring of the Holy Ghost, and prophecy had connected with this the beginning of the era of redemption, in which the Messiah, through His exaltation upon the throne of His Father, as was generally expected, would restore the kingdom in which Israel was to be the recipient of all the blessings of this era of salvation. They accordingly asked if the establishment of this kingdom was to take place immediately. Jesus did not in so many words refuse to entertain the question; for when the establishment of such a kingdom was to take place depended upon the reception or rejection by Israel of the message of the crucified and risen Saviour. He only told them that it did not behoove them to know the times and the periods which are regarded by God as suitable for the consummation of His final purposes of redemption. These the Father, by virtue of the authority that alone belonged
- 7 to Him, had determined, because He alone could foresee
- 8

the uttermost part of the earth. (9) And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. (10) And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; (11) who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

(12) Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's

the development of affairs. It was their business alone to fulfil the mission that had been entrusted to them, for which they were to receive the power of the Holy Spirit, who should descend upon them. This mission 9 was to be His witnesses in all Judea, including the half-heathenish Samaria and to the ends of the earth. After He had in this way spoken His farewell words, He ascended before their eyes, until a cloud received Him and He disappeared from their sight. But as they still looked toward heaven, gazing after Him as He passed away, two angels in the form of two men clothed in white stood by them, and spoke to them and comforted them with the statement, that He who 10 had departed from them would again return just as He 11 had gone away. As Jesus had always predicted that He would return in glory in the clouds of heaven, it follows from this, that they had on this occasion seen Him in the clouds, departing in His transfiguration glory. This parting took place on the Mount of Olives, 12 which was distant from Jerusalem the distance which the Jews were allowed to travel on the Sabbath, i. e. 2000 ells, so that they had in gathering at this place not yet passed beyond the precincts of the city. In accordance with the command of the Lord, they remained together at the place in which they were

in their language that field was called Akeldama, that is, The field of blood.) (20) For it is written in the book of Psalms,

¹ Let his habitation be made desolate,
And let no man dwell therein :

and,

² His ³ office let another take.

(21) Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out ⁴ among us, (22) beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. (23) And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. (24) And they prayed, and said, Thou, Lord, who know-

¹ Ps. lxi. 25.

² Ps. cix. 8.

³ Gr. *overseership*.

⁴ Or, *over*.

20 who do not understand the Aramaic original. The passage, Ps. lxi. 26, is next cited by Peter, in which mention is made of an habitation that is to be made desolate and be cleared of inhabitants. This passage he referred to the official position of Judas, which had thus been vacated, and he united with this another passage from Ps. cix. 8, in which it is expressly stated, 21 that another is to take his office. He asked them to 22 proceed to the election of a new Apostle, who with the others had been an eyewitness of the resurrection of Jesus. But he reminds them, that such a one could only be selected from among those who had during the whole time associated with the Lord, i. e. from the baptism by John to the day of His ascension, and had been their constant companion. For besides the Twelve selected by Jesus there had always been a large company of those, who more or less constantly followed Jesus and 23 the Apostles on their journeys. There were nevertheless only two in whose case all these conditions were completely fulfilled. But as Jesus had Himself selected the other disciples, they did not venture to 24 select a man on their own responsibility, but they appealed to the Searcher of Hearts in prayer to make

est the hearts of all men, show of these two the one whom thou hast chosen, (25) to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. (26) And they gave lots ¹for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II And when the day of Pentecost ²was now come, they were all together in one place. (2) And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them tongues ³parting asunder, like as of

¹ Or, unto. ² Gr. was being fulfilled.
³ Or, parting among them. Or, distributing themselves.

known to them whom He had selected. This one is to 25 receive the official position of Apostolic service, from which Judas had been excluded. He who was thus to 26 be elected they asked God to designate by lot. They gave to both of the candidates a lot-tablet, upon which their names were written, put these into a vessel, and shook it until one of the tablets fell out. In this way the lot fell upon Matthias, who henceforth was added to the eleven Apostles as the twelfth.

At this point the narrative of the outpouring of the Holy Ghost and its consequences begins. When the 1 fiftieth day after the Passover had come, namely, Pentecost, the Apostles and the brethren were assembled at one place. Then suddenly there came from heaven 2 a wonderful noise, which was similar to a violent wind. It filled the whole house, in the upper story of which, upon the flat roof, they were all sitting together. It was a miraculous sign that prefigured the approach of the Spirit. In the same way the fiery tongues were the 3 symbols of the new miraculous tongues which they were to receive. The fact that these were divided, one portion sitting upon each of them, was a sign that they all were to receive this miraculous gift, in which the outpouring of the Holy Spirit was to be recognized. Then they were all filled with the Holy Spirit; and in conse-

fire ; and it sat upon each one of them. (4) And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

(5) Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. (6) And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. (7) And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? (8) And how

4 quence of this, began to speak in those miraculous languages that were totally different from ordinary speech. This we learn more clearly from the first epistle of Paul to the Corinthians, where he treats of speaking with tongues. In these the Holy Spirit caused them to give expression to their enthusiasm. The impression which these miraculous languages, and the address of Peter that followed, made, is explained by the narrator by this,
 5 there were many Jews in Jerusalem, who originally had lived scattered among all the people in all regions of the earth. These, because they were pious men, had settled down in the center of the Theocracy, in order always to be near the beautiful services of the temple. But Pentecost, as one of the three great festivals, on which the Jews came from far and near to visit the temple, had no doubt also brought together countless
 6 numbers of Israelites from all lands and nations. It thus happened, that a great multitude, drawn together by the noise that proceeded from this house, had gathered around it. And then occurred what Luke describes as a new miracle. In this enthusiastic speaking
 7 with tongues every one among those assembled here
 8 heard them speaking in the language of the land in which he was born, although they knew that these adherents of Jesus were all Galileans. Luke names the countries from which they came, beginning with the

hear we, every man in our own language wherein we were born? (9) Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, (10) in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, (11) Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. (12) And they were all amazed, and were perplexed, saying one to another, What meaneth this? (13) But others mocking said, They are filled with new wine.

(14) But Peter, standing up with the eleven, lifted up his

far east, where the Parthians, the Medes and the Elamites live, mentioning the inhabitants of Mesopotamia, and then, in addition to Judæa, where also a different dialect was spoken than that of Galilee, he names the polyglot countries of Asia Minor. By way of the most southerly district of Pamphylia he proceeds to 10 the real southland of Egypt and to the so-called Cyrenic Libya, to the farthest west in Rome, where also many Jews were settled and had adopted the language of those countries. These he distinguishes from the proselytes, who had become converts to Judaism, and whose 11 native tongues accordingly these languages were. In conclusion the inhabitants of the island of Crete and the Arabians are added. All these heard in their manifold languages those Galileans glorifying God on account of His wondrous works. Again and again 12 the narrative describes the amazement and the consternation of the hearers, who were so aroused at these miraculous things, and did not know how to explain them, so that they asked, what those things meant. But there were also mockers among them, who saw in 13 the enthusiasm of the speakers only the signs of drunkenness.

The Pentecostal sermon of Peter, which he delivered in the name of the Twelve, is expressly described as 14

voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. (15) For these are not drunken, as ye suppose ; seeing it is *but* the third hour of the day ; (16) but this is that which hath been spoken through the prophet Joel :

(17) ¹ And it shall be in the last days, saith God,

I will pour forth of my Spirit upon all flesh :

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams :

(18) Yea and on my ²servants and on my ³handmaidens in those days

Will I pour forth of my Spirit ; and they shall prophesy.

(19) And I will show wonders in the heaven above,

And signs on the earth beneath ;

Blood, and fire, and vapor of smoke :

¹ Joel ii. 28 ff.

² Gr. *bondmen*.

³ Gr. *bondmaidens*.

having been spoken in an exalted voice and in the same enthusiasm that the Spirit imparted to those who spoke with tongues. The sermon was addressed to the Jews from all the lands and to all the inhabitants of Jerusalem, whom Peter saw represented in the assembly, and he demanded of them that they listen carefully to him. He promises to explain to them the miracle that
15 they cannot comprehend, and in the first place declares it to be out of the question to speak of drunkenness, as
16 it is yet an early hour, perhaps nine o'clock in the morning. Rather there is here being fulfilled in this phenomenon, what Joel has prophesied in chap. iii. 1-4.
17 It is there the prophet has foretold a general outpour-
18 ing of the Holy Ghost when the era of salvation should begin. The Spirit, who under ordinary circumstances is given only to chosen individuals, was then to be imparted to every sex, age and station, and should show Himself in the revelations given through them.
19 With this the prophet at once connected the great

- (20) The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day* :
- (21) And it shall be, that whosoever shall call on the name of
the Lord shall be saved.
- (22) Ye men of Israel, hear these words : Jesus of Nazareth,
a man approved of God unto you by ¹mighty works and
wonders and signs which God did by him in the midst of you,
even as ye yourselves know ; (23) him, being delivered up by

¹Gr. *powers*.

miraculous signs, which were generally expected imme- 20
diately to precede the great day of judgment of God, 21
and he expressly states, that everybody who should call
on the name of the Lord would be delivered from this
judgment. But who might be the Lord mentioned by the
prophet is the Apostle intended to show in his address,
which appealed directly to the inhabitants as Israelites,
who knew that the prophetic predictions were to be ful- 22
filled, and accordingly demanded a hearing, for what they
declared. Peter intends to speak of Jesus of Nazareth.
This they certainly knew themselves of Him, that
He had been a man who had proved Himself to be great
by the wonderful deeds that God had done through
Him. The Apostle did not expressly as yet state what
Jesus had thus proved Himself to be. That God per-
formed such miracles only through His accredited mes-
sengers was evident ; and in what capacity He had been
sent might perhaps have remained a matter of doubt
during His lifetime upon earth. But now it might be
claimed that the manner of His life had decided against
His claims. It is true that He was in the end delivered up
to His enemies ; but that this did not take place through 28
the guile of men or by human power, but in accordance
with the plan originated and consummated by God
Himself, was seen by the fact, that it took place with the

the determinate counsel and foreknowledge of God, ye by the hand of ¹lawless men did crucify and slay : (24) whom God raised up, having loosed the pangs of death : because it was not possible that he should be holden of it. (25) For David saith concerning him,

²I beheld the Lord always before my face ;

For he is on my right hand, that I should not be moved :

¹ Or, *men without the law*. See Rom. 2. 11.

² Ps. xvi. 8 ff.

foreknowledge of God. Jesus had Himself stated that the betrayal of Judas had been predicted in the Scriptures (cf. John xiii. 18); and Peter presupposed in i. 16 that it was known that the Scriptures spoke of Judas as the traitor. The entire populace of Jerusalem, and indeed all the people who on that occasion had come up to Jerusalem for the festival, the Apostles directly accused of having murdered Jesus, because they, by their agreement with the demands of the high priests, had caused the governor to consent to the crucifixion. It is indeed true that they had not themselves committed the murder, but, what only could increase their guilt, they had through the agency of godless people (such as the Roman soldiery) caused Him to be nailed to the
24 cross. But over against this Peter explained that God had caused Him to arise from the dead. As with the birth the travails of the mother are ended (cf. Job xxxix. 2), so he considered the act of awakening from the dead that preceded the resurrection as the act in which the fetters with which death has bound men had been loosened. But this had to take place, so that it might be impossible that He should be held permanently by death. It was the intention of the continuation of this address to prove why, and from the Scriptures to bring the testimony that Jesus is the Mes-
siah.

The Scriptural proof of the Apostle started with a
25 statement of David in Ps. xvi. 8-11, concerning which

- (26) Therefore my heart was glad, and my tongue rejoiced ;
 Moreover my flesh also shall ¹ dwell in hope :
 (27) Because thou wilt not leave my soul unto Hades,
 Neither wilt thou give thy Holy One to see corruption.
 (28) Thou madest known unto me the ways of life ;
 Thou shalt make me full of gladness ² with thy countenance.
 (29) Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. (30) Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit

¹ Or, *tabernacle*.

² Or, *in thy presence*.

he maintained that it had been spoken of the Mes- 26
 siah, so that the latter is here introduced as speaking.
 Primarily it is indeed only a pious man, who in this
 passage appeals to the fact, that with God's help he
 had always had Him before his eyes, and therefore is
 hopefully and joyfully certain that God would not 27
 permit his soul to remain in the realm of the dead and 28
 would not permit his flesh to see corruption, because
 God had shown to him the ways that lead from death
 to life. But now, as the Apostle said, addressing him-
 self confidently to the people of his race, it could be 29
 boldly declared, without failing in reverence towards
 their great ancestor, David, that he had died and been
 buried, as his tomb, which, according to Nehemiah iii.
 16, was still shown in Jerusalem, proved. Therefore
 he in this Psalm could not have spoken of himself.
 But David was also a prophet. What he spoke could 30
 not have reference to himself, but to his Descendant
 foreseen by him. For he knew, according to Psalm
 cxxxii. 11, that God had promised to him with an oath,
 that He would place One begotten by Him upon His
 throne. He could in this passage of the Psalms only
 have spoken with prophetic foreknowledge of the Mes-
 siah, who was to be the promised Descendant. He it

of his loins ¹ he would set *one* upon his throne ; (31) he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. (32) This Jesus did God raise up, ² whereof we all are witnesses. (33) Being therefore ³ by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit,

¹ Or, *one should sit.*

² Or, *of whom.*

³ Or, *at.*

81 is who is introduced by the words of the Psalm as the speaker ; and concerning the resurrection of the Messiah it is accordingly true that His soul had not been left in the realm of the dead, and His flesh had not
82 seen corruption. But God had caused this Jesus, of whom the Apostle was speaking, to be raised from the dead, so that He not only did not remain in death, but, as He was seen on the third day, on which, as a rule, corruption first begins to show itself, His flesh, unlike the flesh of all men who are placed in the grave, had not seen corruption. That this took place in the case of Jesus, all the Apostles testify, to whom He had appeared on the third day. Hence this Jesus is the Messiah, whom David hears speaking in this word of the Psalmist.

To this is to be added something further. Jesus by His
88 resurrection had not been awakened again to His earthly life, but thereby through the omnipotence of the Father, had been exalted to the heavens. Only on high with the Father could He have received the Holy Ghost, which God, according to the beginning of Peter's address, had promised to pour out. But He could receive the Spirit only as the Mediator, for the purpose of bestowing Him on those to whom the Spirit is to be given. And that this had taken place was a fact that was apparent to all eyes. For this enthusiasm, which some had regarded as drunkenness, they had seen ; and the miraculous languages, which they could not explain, they had heard. But if that Jesus, who had been

he hath poured forth this, which ye see and hear. (34) For David ascended not into the heavens : but he saith himself,

¹ The Lord said unto my Lord, Sit thou on my right hand, (35) Till I make thine enemies the footstool of thy feet.

(36) Let ² all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

(37) Now when they heard *this*, they were pricked in their

¹ Ps. cx. 1.

² Or, every house.

exalted to the heavens, had effected this outpouring of the Holy Ghost, which had been promised for the Messianic period, then He must be the Messiah. This exaltation of Jesus to the Mediatorship of redemption Peter can also prove from the Old Testament. David 84 certainly did not ascend to the heavens, but he says in 85 Ps. cx. 1, that God had commanded his Lord, that is, the Messiah, to sit at His right hand. As the latter then takes part in the government of the world, it must have been through His Mediatorship that the outpouring of the Holy Spirit had taken place; and as the exalted Jesus alone had manifestly done this, He must be the Messiah who has been promised by the Scriptures. In this way Peter, at the conclusion of his address, could proclaim it as an undoubted fact to the 86 whole house of Israel, that God had made this Jesus, through His exaltation and by placing Him upon the throne, to be the Lord, upon the appeal to whom Joel makes the deliverance from the final judgment dependent, and to be the Messiah, who will bring about the promised final consummation. But this is the Jesus whom they have crucified, so that this fact should be the strongest incentive for them to change their hearts and to believe in Him.

The consequence of the outpouring of the Holy Ghost and of the Pentecost sermon of Peter was the establishment of the first congregation. The phenomenal 87

heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? (38) And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (39) For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord

effect of the sermon caused the hearers to ask what they should do in order to escape the approaching judgment of God, the answer to which question appears
38 as the conclusion of Peter's address. He demanded nothing else than what John had insisted upon in view of the approaching judgment of God, which he expected at the first appearance of the Messiah, as Peter did in connection with His return. He demanded a complete change of heart, as the condition of their hearts in the past had led to the slaughter of their Messiah. He demanded also, as did John, that they should seal this change of heart by the symbolical act of being immersed. This act was to take place in the name which designates Jesus as the Messiah, i. e. with the recognition of the Messianic character of Jesus, whom they had formerly rejected as a false prophet, but in whom they were now to believe as the promised Redeemer. Only under these conditions could the terrible sin which they had committed, and with this all their other sins, be forgiven. But God would Himself attest that they had been accepted in grace, and they would receive the gift of the Holy Ghost, which in the time of redemption all who are to escape in mercy the judgment of God are to receive. For this gift has been
39 expressly promised to them and to their children (cf. ii. 17), so that there is need only of repentance and faith in order to partake of this gift. But here already Peter, with a clear reference to Joel iii. 5, recalled the fact, that this promise applied also to those who were afar off, i. e. to

our God shall call unto him. (40) And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation: (41) They then ¹that received his word were baptized: and there were added *unto them* in that day about three thousand souls. (42) And they continued stedfastly in the apostles' teaching and ²fellowship, in the breaking of bread and the prayers.

¹ Or, *having received*.

² Or *in fellowship*.

the heathen, as many as the God of Israel should one day call to receive the redemption which is first being realized in His people. The narrator expressly states that Peter had not only made in these few words his decisive appeal to the people, but that in many 40 other words too he was constantly testifying to them concerning the resurrection of Jesus and His exaltation to the Messiahship. Upon this last fact he always based his repeated exhortations. But the sum and substance of all was the continued exhortation, that they must separate themselves from the present generation of their people, who were thoroughly perverted, in order to be saved from the approaching judgment of God. This separation took place through the baptism in the name of Jesus, which closely bound together the congregation of believers in the Messiah within the great 41 national congregation; and on this day already about 8,000 souls were added to the hitherto few confessors of Jesus.

In this way there came into existence a Messiah congregation, which was distinguished by the fact that they adhered constantly to the instructions of the Apostles, and were united with each other by the fraternal communion of all their members. Outwardly this communion appeared only in their common meals, at which, after the manner of Jesus (cf. Luke xxii. 19), they broke bread and prayed in common. But not only those three thousand souls, who united with this

(43) And fear came upon every soul : and many wonders and signs were done through the apostles¹. (44) And all that believed were together, and had all things common ; (45) and they sold their possessions and goods, and parted them to all according as any man had need. (46) And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, (47) praising God, and having favor with all the people. And the Lord added ²to them day by day those that ³were saved.

¹ Many ancient authorities add *in Jerusalem ; and great fear was upon all*.

² Gr. *together*.

³ Or, *were being saved*.

congregation, but the entire people also, were deeply
48 impressed by the events of this Pentecostal festival. This first became apparent in the fear of God's judgment as announced by Peter. Luke explains this more fully by stating, that this announcement was confirmed by the many miracles which were constantly performed by the Apostles. But the conduct of those who had become believers also exercised a great attractive influence with the people, as it was seen that in their
44 coming together for the common meals they had all things in common, so that the poor partook of the large abundance of the rich, which the latter brought
45 with them. And in other cases they sold their real estate and other goods, in order to supply the wants of the needy. In doing this they did not withdraw from the public services of their fellow Jews, but adhered to
46 the daily custom of visiting the temple. In addition, either in large or small numbers, they took their meals at their houses, there celebrating the breaking of the bread. This, however, in no way interfered with the pleasures of the meal, since in the simplicity of their hearts the rite could easily be united with the religious
47 sanctity of the meal. For the fundamental aim of the congregation was the glorification of God for the salvation which He had given them in Jesus the Messiah.

III Now Peter and John were going up into the temple at the hour of prayer, *being the ninth hour*, (2) And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple, (3) who seeing Peter and John about to go into the temple, asked to receive an alms. (4) And Peter, fastening his eyes upon him, with John, said, Look on us. (5) And he gave heed unto them, expecting to receive something from them. (6) But Peter said, Silver and gold have I none ; but what I have, that give

In this way it happened that the whole people, including those who had not yet confessed Jesus, regarded the congregation with favor. But through the gracious influence of their exalted Lord, it was brought about, that daily still more were added to this inner communion, which assembled at the same place. But these in every case consisted only of those who according to God's counsel were elected to deliverance from eternal damnation.

As the first miracle through which God accredited 1 the preaching of the Apostles, Luke narrates the healing of a lame man by Peter. As the latter, at the hour of prayer (3 P. M.), was going up to the temple in company with John, there sat at the main entrance, which led to the portico, a man who from his birth had 2 been lame, and had caused himself to be carried to this 3 place daily in order to beg of those who visited the temple, and, naturally, of the two Apostles. Peter told 4 him to look at him, in order to arouse faith in the lame man, so that he could help him in a way beyond the power of the ordinary temple visitor. As a conse- 5 quence the beggar directs his attention to the two Apostles, but still only in the expectation of receiving alms. Thereupon Peter declares to him outright, 6 that he cannot help him with money, but commands

I thee. In the name of Jesus Christ of Nazareth, walk. (7) And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. (8) And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. (9) And all the people saw him walking and praising God: (10) and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

(11) And as he held Peter and John, all the people ran together unto them in the ¹porch that is called Solomon's, greatly wondering. (12) And when Peter saw it, he answered unto the

¹Or, *portico*.

- him to walk in the name of Jesus as the Messiah, who brings help in all bodily and spiritual needs.
- 7 As he said this he took him by the right hand and raised the helpless man. At once his ankles and his joints were strengthened, and with a leap of joy he arose and walked about, as Peter had directed him.
- 8 He went with the Apostles into the temple, constantly testing his newly acquired power of walking by leaping
- 9 for joy, and glorified God for his recovery. But the whole multitude, who filled the courts of the temple at all times, recognized him as the beggar who had been sitting at the door of the temple, and were utterly dumfounded to see him walking about in good health
- 10 and glorifying God. But as the healed man clung to the Apostles and would not in his gratitude leave them, the multitude also had their attention drawn to them, and ran into the court of Solomon (cf. John x. 23), where they were, in order to gaze with amazement at them as the authors of the miracle.
- 12 The discourse of Peter after the healing of the lame man was suggested by the amazement which the people felt on account of the healed man, and the astonishment with which they contemplated the disciples as miracle

people, Ye men of Israel, why marvel ye at this ¹man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? (13) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his ²Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. (14) But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, (15) and killed the ³Prince of life; whom God raised from the dead;

¹ Or, *thing*.

² Or, *Child*. See Mt. 12. 18; Is. 42. 1; 52. 13; 53. 11.

³ Or, *Author*.

workers by their own skill. He declared that it was a totally false idea that they had done this through their own power or as one that had been given to them as a reward for their piety. None other than the God of their fathers had done this, of whom they as Israelites certainly must know that He performs miracles. Nor had He done this to glorify the Apostles as His chosen 13 servants, but to glorify His servant Jesus. This had become necessary on account of their conduct towards the latter. For they had delivered Him over as though He had been a criminal, into the hands of the heathen; and even if it can be said that the leaders of the people had been the principal agents in doing this (cf. Luke xxiv. 20), they themselves certainly, when Pilate proposed to let Him go free, had denied Him, i. e. had declared that He was not worthy of being freed (cf. Luke xxiii. 20, 21; 22, 23). It was they who had not 14 recognized the Holy and the Just One as such, but had asked for the liberation of the murderer, as though this were a special favor to them (cf. Luke xxiii. 18, 25). Him, however, who, as He Himself has attained to 15 eternal life, could also as their leader have led them to eternal life, they had, by begging for the life of the murderer, brought to this death. If God, through raising Him from the dead, has already glorified Him, whose witnesses the Apostles were, He had now

¹ whereof we are witnesses. (16) And ² by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. (17) And now, brethren, I know that in ignorance ye did it, as did also your rulers. (18) But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he

¹ Or, of whom.

² Or, on the ground of.

glorified Him before the eyes of all men. For this
 16 well-known man, who was standing before them, through His name, by the mouth of Peter, had been made to walk. It was thus that he had received full power and strength of limb. But it was not his strength and piety which had enabled Peter to do such things. As he particularly emphasized, it was only by the faith in His name, i. e. by the conviction that Jesus is the divinely sent Mediator of redemption, as which His Messianic name designates Him, that such things could be done. If, then, the faith with which Peter had commanded the lame man to walk restored him to complete health, then this faith has been worked through the same Jesus, who by His deeds and words, through which God has proved that He was the Mediator of salvation sent by Him, has brought him to this faith.

If through this glorification of His servant Jesus by God, their former conduct and that of their leaders had been condemned as sinful, it had also been thereby shown, that it was only a sin of ignorance or error (cf.
 17 Leviticus xxii. 14), which, according to the divine order in the Old Testament, might be forgiven them. For they had not in fact recognized Jesus as the divinely sent Mediator of redemption. Even though this had led them to merit the guilt of the horrible crime of slaying the Messiah, forgiveness was not impossible.
 18 For God had in this found the opportunity to carry out His course of redemption long since predicted by all

thus fulfilled. (19) Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord ; (20) and that he may send the Christ who hath been appointed for you, even Jesus : (21) whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. (22) Moses in-

the prophets, namely, that the Messiah must suffer. For this reason Peter could demand of them, to cease with changed heart from their hostility to Jesus, to accept Him in faith, and to make possible the obliteration 19 of their sins on the records of God. This was the very purpose for which God had decided to send His Son to die the death of atonement. Although the sinful conduct of the people towards the divinely sent Mediator of redemption had prevented at His first coming the appearance of that promised redemption with all of its blessings, yet now the conversion of the people as a whole could bring it about, that the times of refreshment as these were determined by God, could at a second coming of Jesus as the Messiah, who had been promised 20 for them, be realized. Until that time the heavens must continue to be the abiding place of that Jesus who had been slain by them, and by His resurrection had been exalted to the heavens. There He shall remain, as Peter said, with a reference to Mal. iv. 5, until every- 21 thing that was sinful and perverted in Israel be restored to its normal state. For of that consummation God has spoken from the outset through the mouths of His holy prophets, when He promised the people the blessings of the Messianic age, which cannot come without such a conversion of the people.

Moses had indeed promised to them the great Prophet, whose words they were to heed in every par- 22

deed said, ¹A prophet shall the Lord God raise up unto you from among your brethren, ²like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. (23) ³And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. (24) Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. (25) Ye are the sons of the prophets and of the covenant which God ⁴made with your fathers, saying unto Abraham, ⁵And in thy seed shall all the families of the earth be blessed. (26) Unto you first God, having raised up his ⁶Servant, sent him to bless you, in turning away every one of you from your iniquities.

¹ Dt. xviii. 15.² Or, as he raised up me.³ Gr. *covenanted*.⁴ Gen. xii. 8; xxii. 18; xxvi. 4; xxviii. 14.⁵ Gen. xii. 8.⁶ Or, *Child*. See Mt. 12. 18; Is. 42. 1; 52. 13; 53. 11.

23 ticular (Deut. xviii. 15). But he had also threatened, that everybody who would not heed these would commit that sin which is punished by extermination from among the people (Deut. xviii. 19; cf. Num. xv. 30). If their past disobedience to him had been the result of ignorance and of error, this, in case they would not become believers, would be aggravated into wilful wickedness, such as would bring with it their exclusion
24 from salvation. All the prophets, including Samuel and all who after him in their order had spoken in the Scriptures, had also predicted the present day, in which the decision must be made, whether with the conversion of the people, redemption was also to come, or the present generation, on account of their
25 disobedience to the Messiah, should be excluded from this salvation. It was they whom the prophet had
25 in view, and God Himself spoke of them, when He, in concluding His covenant with their fathers, promised to Abraham, that in his seed all the nations of the earth were to be blessed (Gen. xxii. 18; xii. 3). For
26 this very reason God, when He sent His servant Jesus to appear among them as the Bringer of salvation, sent Him

IV And as they spake unto the people, the ¹ priests and the captain of the temple and the Sadducees came upon them, (2) being sore troubled because they taught the people, and

¹Some ancient authorities read *the chief priests*.

for the purpose of bringing through this blessing first to them and then as a blessing also to all nations. But they could receive this blessing only on one condition, namely, if He succeeded in turning them from their evil deeds, i. e. if He effected the conversion of the people. If He did not succeed in so doing at His first coming, now, as His second is soon to be realized, the highest and last opportunity had come, by conversion, to participate in these blessings. Here is implied the threat, that if they would not be converted, God would discard the present generation and would seek other ways of realizing the blessing of Abraham among the nations.

That first miracle, which had excited so much attention, led also to the first conflict of the Apostles with the ecclesiastical authorities. While the Apostles 1 were speaking to the people in the temple court, the priests who happened to be engaged in the temple, together with the leaders of the temple guard which was on duty and the Sadducees, i. e. the members of the high-priestly body, were standing by. The fact 2 that they felt it their duty to interfere is explained by Luke by the fact, that the disciples of that man whom the Sanhedrin had executed as a false Messiah, had begun to teach the people, and they feared that the popular excitement which He had called into existence would be aroused anew. But they were especially provoked because these disciples were continually preaching that Jesus had arisen from the dead, and saw in His person the evidence for the doctrines which the Sadducees had always antagonized, namely,

proclaimed in Jesus the resurrection from the dead. (8) And they laid hands on them, and put them in ward unto the morrow : for it was now eventide. (4) But many of them that heard the word believed ; and the number of the men came to be about five thousand.

(5) And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem ; (6) and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. (7) And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this ? (8) Then Peter, filled with the Holy Spirit, said unto

8 the doctrines of the resurrection of the dead. They accordingly caused the arrest of the two Apostles, and put them into prison until the next day, as it was already too late to call a meeting of the Sanhedrin. But many of those who had heard the address became believers, so that the number of male members of the congregation were about five hundred. Next morning the Sanhedrin convened together with the actual leaders of the people, the elders as the assessors of the court, and the Scribes who lived in Jerusalem, who constituted the legal counsellors. The head of the Sadducee party are here prominently mentioned : Annas and Caiaphas, of whom the former was still the real leading high priest, and the other members of the high-priestly party, of whom yet two are mentioned by name. When the two Apostles were brought before them, they asked them by what power they had performed this miracle, which their opponents naturally ascribed only to the power of the Devil, and what authority they ascribed to the name by virtue of which they had commanded the lame man to walk. Thereupon Peter begins the defense, in connection with which it is especially mentioned that he, for this purpose, in accordance with

them, Ye rulers of the people, and elders, (9) if we this day are examined concerning a good deed done to an impotent man, ¹by what means this man is ²made whole; (10) be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in ³him doth this man stand here before you whole. (11) He is ⁴the stone which was set at naught of you the builders, which was made the head of the corner. (12) And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

¹ Or, *in whom*. ² Or, *saved*. ³ Or, *this name*. ⁴ Ps. cxviii. 22.

the promise of Jesus (cf. Luke xii. 12), was filled with the Holy Spirit. He turned to the leaders of the people and to the whole assembly whom he regarded with reverence on account of their age. He points out that it 9 certainly was surprising that they should be called to defend themselves, on account of the good deed which they had done to an afflicted man. But if, they asked, how the lame man, who is spoken of as present, had been delivered from his evil disability, he could only declare to them and to the whole people, that this had been done in and by the name which designates Jesus of Nazareth as the Messiah. Hence, by the 10 power of this Mediator of redemption, to whom he had appealed in faith, the man was standing whole before their eyes. This was the same Jesus whom they had crucified and God had raised from the dead. Peter 11 pointed out that this was merely a fulfilment of what Ps. cxviii. 22, had predicted of the Messiah. There mention is made of the rock which the builders had regarded as worthless and yet had become the cornerstone. Jesus has been treated by them just in this way, and God had now, through His resurrection, made Him to be the cornerstone of the redemption promised to the people. For there is salvation in none other except 12 in Him who is the Mediator of redemption and can

(13) Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. (14) And seeing the man that was healed standing with them, they could say nothing against it.

give deliverance in the judgment to come. The name of the Messiah, whom this cornerstone represents, is certainly the only name in the whole wide world to be found among men, that can bring help and redemption. In Him alone they too can be saved. Instead of bringing the Apostles up for trial, because they had through the power of this name brought healing to the unfortunate man, they ought rather themselves to have confessed this name, if they would attain to eternal salvation.

Luke now narrates the outcome of this discussion
18 with the two Apostles. What surprised the leaders of the people most of all was the boldness with which they spoke ; for although Peter alone had spoken, John, who was present at the healing of the blind man, is everywhere regarded as assenting to what was said by Peter. According to their opinion nothing but the instructions that were imparted in the schools of the rabbis could enable men to speak so openly ; and yet they could not but see, that these were uneducated men, who, compared with learned men on their side, were in every respect laymen, because they had not been taught in the schools. From this the leaders of the people could plainly see, that they had formerly been in the company of Jesus, who Himself, although not trained in the wisdom of the schools, had nevertheless spoken as openly. To what the Apostle had said concerning the
14 healing they could make no reply ; for the healed man, who was standing by, proved that this healing had actually taken place. They as the former companions

(15) But when they had commanded them to go aside out of the council, they conferred among themselves, (16) saying, What shall we do to these men? for that indeed a notable ¹miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. (17) But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. (18) And they called them, and charged them not to speak at all nor teach in the name of Jesus. (19) But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

¹ Gr. *signa*.

of Jesus certainly knew best, in which relation this healing stood to Him and to the name by which they had designated Jesus. The leaders accordingly commanded 15 the Apostles to withdraw, in order to discuss their case 16 and decide what was to be done with such people. Naturally they would have preferred simply to deny the fact of the healing; but this was impossible, as it had already become known to the whole city, so that in this case a miracle had undoubtedly been performed by 17 the Apostles. They therefore could do nothing, except they might prevent the connection of this miracle with the name which they applied to Jesus from being circulated among the people. They accordingly decided to enjoin the disciples emphatically, that in the future they were to say nothing about the miracle that had been wrought or those that might be wrought as done in 18 His name. After the Apostles had again been called before them, they forbade them ever again to say a word about this name, and still less to teach anybody in this 19 name. But against this the two disciples at once protested, and demanded of their judges to decide if it was right before God to listen to them, who were human, rather than to God. That it was for them a divine command to proclaim this name, they argue from the fact,

(20) for we cannot but speak the things which we saw and heard. (21) And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. (22) For the man was more than forty years old, on whom this ¹ miracle of healing was wrought.

(23) And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. (24) And they, when they heard it, lifted up their voice

¹ Gr. *sign*.

- 20 that it was absolutely impossible for them not to speak of what they had heard or seen. Without appealing to Jesus, the authority of whom the judges would not recognize, they adhere to the fact, that they had been eye and ear-witnesses of all that Jesus, during His earthly career and after His resurrection, had done and said. In the fact that God has selected them for this purpose they found
- 21 implied command to proclaim this message. The leaders of the people naturally did not discuss this protest, but dismissed the Apostles with a still more emphatic injunction. They could not think of punishing them for the charge that the death of Jesus had in reality been a great sin in which the leaders of the people were the chief parties in guilt. The people, moreover, who
- 22 glorified God for that which had been done, accordingly looked with enthusiasm upon the Apostles. Luke yet expressly states, that the man in whose case this miracle had been performed, was more than forty years of age. All the greater the miracle appeared and all the more was it impossible to do anything against the men who had performed it.
- 23 As a result of this first hostility, when Peter and John, on their release, reported to the company of their fellow disciples the prohibition of preaching by the
- 24 leaders of the people, an assembly for prayer was held, in which Peter probably took the lead. The prayer

to God with one accord, and said, O ¹ Lord, ² thou that didst make the heaven and the earth and the sea, and all that in them is: (25) ³ who by the Holy Spirit, *by* the mouth of our father David thy servant, didst say,

⁴ Why did the ⁵ Gentiles rage,
And the peoples ⁶ imagine vain things?

(26) The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his ⁷ Anointed:

(27) for of a truth in this city against thy holy ⁸ Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the ⁵ Gentiles and the peoples of Israel, were gathered together, (28) to do whatsoever thy hand and thy council fore-ordained to come to pass. (29) And now, Lord, look upon their threatenings: and grant unto thy ⁹ servants to speak thy word with all boldness, (30) while thou stretchest forth thy hand to heal; and that signs and wonders may be done

¹ Gr. *Master*.

² Or. *thou art he that did make*.

³ The Greek text in this clause is somewhat uncertain.

⁴ Ps. ii. 1, 2.

⁵ Gr. *nations*.

⁶ Or, *meditate*.

⁷ Gr. *Christ*.

⁸ Or, *Child*. See marginal note on ch. 8. 18.

⁹ Gr. *bondservants*.

was addressed to the Lord and the Creator of all things, 26 who already in Ps. ii. 1, 2 had predicted concerning His Anointed, what was now being fulfilled in the case of His Servant Jesus, who had been anointed in His baptism. For as in the case of the Psalmist, the kings and the rulers, thus in this case Herod (cf. Luke xxiii. 11), 27 and Pilate, together with the Gentiles and the peoples of Israel, as the tribes of which it is composed can be designated, were united against Him. But what they 28 had intended to do to Him was actually only what had 29 long before been determined in the providential counsel and purpose of God. These were the same enemies of God now, upon whose threats the Lord should direct His eyes, in order to equip His servants when they proclaim His word with that boldness which scorns these threats. This will be their experience most fully, if God 30 in the future should confirm their preaching by healings and other miracles in the name of Jesus, as He hitherto has done. In a miraculous trembling of the

through the name of thy holy ¹Servant Jesus. (31) And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

(32) And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. (33) And with great power gave the apostles their witness of the resurrection of the Lord Jesus¹; and great grace was upon them all.

(34) For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them,

¹ Or, *Child*.

² Some ancient authorities add *Christ*.

81 place where they were gathered, they see the sign that at that instant their prayer is heard. This was proved to be true, for all of them, filled again with the Holy Spirit, actually began to proclaim the word of God
82 with the boldness for which they had prayed. But also in the case of the many who had become believers, the blessing of this first persecution manifested itself. These
83 were united still more closely in that brotherly love, which considers the possessions of the individual as the common property of all. With a new manifestation of power, and with increasing success, the Apostles gave the testimony of the resurrection, as Jesus had enjoined upon them; and the great favor with which the people regarded them, repaid them for the hostility of the heads of the people.

The following section of the first part of this book introduces the narrative concerning Ananias and Sapphira, which shows how God protected the inner life of the congregation from all contamination. It is connected with what precedes by the thought that the
84 congregation gained the good will of the whole people also by this fact, that, as in Deut. xv. 4, it was commanded to all Israel, thus they did not have a needy person in their midst. For those who possessed land

and brought the prices of the things that were sold, (85) and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

(86) And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of ¹exhortation), a Levite, a man of Cyprus by race, (87) having a field, sold it, and brought the money and laid it at the apostles' feet.

V But a certain man named Ananias, with Sapphira his wife, sold a possession, (2) and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. (3) But Peter said, Ananias, why hath Satan filled thy heart to ²lie to the Holy Spirit, and to keep back *part* of the price of the land? (4) While it remained, did

¹ Or *Consolation*. See Lk. 2. 25; ch. 9. 31; 15. 31; 2 Cor. 1. 3-7, in the Gr.

² Or, *deceive*

sold it, as did also the owners of houses, and brought 85 the proceeds to the Apostles, to be used at their pleasure, and in this way the needs of all could be met. But how little this was compulsion can be seen from the fact that a special instance of this fact is expressly 86 reported in the case of that Barnabas, who is afterwards frequently mentioned in this book, whose additional name was undoubtedly derived originally from his gifts of prophetic utterance.

On the other hand, a couple, who evidently wanted 1 to acquire the same reputation for liberality, laid aside a part of the proceeds of their property, so that Ananias handed over only a portion to the 2 Apostles in the open meeting of the congregation pretending that this was the entire sum realized. Peter, however, who had been instructed by the Holy 3 Ghost concerning the real state of affairs, asked him why he had permitted Satan to fill his heart with the treacherous purpose of lying to the Holy Ghost that was working in his heart. He expressly declared to him that he could have refrained from selling his 4 property, and even after he had sold it, he could have kept the proceeds. There, then, was no compulsion

it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. (5) And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. (6) And the ¹young men arose and wrapped him round, and they carried him out and buried him.

(7) And it was about the space of three hours after, when his wife, not knowing what was done, came in. (8) And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. (9) But Peter said unto her. How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. (10) And she fell down immediately at his feet, and gave up

¹ Gr. *younger*.

whatever in the matter, under the pressure of which he might have been driven to commit this fraud. He
5 was lying to God, as though he wanted to secure by stealth the good pleasure of God by his pretended liberality. As soon as Ananias heard these words, the punishment of God's judgment overwhelmed him, and he fell to the ground, dead, so that the whole congregation were seized with fear. The younger members of the congregation, however, who without having any special offices, performed the external services of the
6 congregation, at once prepared the dead body and carried it out to bury it. And then, after three hours,
7 without any idea of what had occurred, his wife Sapphira appeared. Peter, who did not know if the deception had been practised without her knowledge or consent, asked her if they had really sold the land for the sum that had been offered. When she answered in the affirmative, he asked her why they had then
8 agreed to try the Spirit of God that was operating in the Apostles, to see if they could be deceived; and he announced to her the fate of her husband.

the ghost : and the young men came in and found her dead, and they carried her out and buried her by her husband. (11) And great fear came upon the whole church, and upon all that heard these things.

(12) And by the hands of the apostles were many signs and wonders wrought among the people : and they were all with one accord in Solomon's ¹ porch. (13) But of the rest durst no man join himself to them : howbeit the people magnified them ; (14) ² and believers were the more added to the Lord, multitudes both of men and women : (15) insomuch that they even carried out the sick into the streets, and laid them on beds and ³ couches, that, as Peter came by, at the least his shadow

¹ Gr, *portico*.

² Gr, *and there were the more added to them, believing on the Lord*.

³ Gr, *pallets*.

This same fate at once befell her, likewise, so that the young men, when they returned, were also compelled to bury her by the side of her husband. The narrative closes with the overwhelming impression 11 which this evident judgment of God made upon the whole congregation and upon all who heard of it.

The real object of this section is to show the increasing hostility against all the Apostles. The ground 12 for this was found in the favor shown them by the 13 people. For as many signs and miracles were being performed by the Apostles, the people, when the believers assembled in the Porch of Solomon with the Apostles, kept themselves in the background in reverent awe of them, and praised them only while remaining at a respectful distance. This naturally did not make it impossible, as Luke adds parenthetically, for new 14 believers constantly to be added to the congregation, to which now also a large number of women belonged. This respectful withdrawal and growing reverence on the part of the people, was shown further by the fact that these did not, in many cases, venture to approach 15 them with the request for the healing of sick persons, but only brought these on small and easily carried beds and biers, and set them down on the street, in the

might overshadow some one of them. (16) And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

(17) But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, (18) and laid hands on the apostles, and put them in public ward. (19) But an angel of the Lord by night opened the prison doors, and brought them out, and said, (20) Go ye, and stand and speak in the temple to the people all the words of this Life. (21) And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel,

superstitious hope that they would be healed if the shadow of Peter as he passed by should fall upon them. But from the neighborhood of Jerusalem also they brought the sick and the possessed to the Apostles, and these all were healed by them. But it was this that excited the jealousy of the heads of the people, on account of the influence the Apostles thus gained over the people, and they were induced to interfere. The high priest is mentioned, and his party the Sadducees, who, because they differed doctrinally from the Pharisees, are here called a sect. They had all the Apostles arrested and thrown into prison. But during the night these were released in a marvelous manner, and received the divine command to declare to the people in the temple all the words concerning the life that was now offered by the Messiah. The Apostles then hastened at early dawn to carry out this command. When the high priest, together with his party, and with them all of the elders of Israel had assembled, they sent to the prison in order to have the Apostles brought before them. Naturally the servants returned with the report that they found the

and sent to the prison-house to have them brought. (22) But the officers that came found them not in the prison ; and they returned, and told, (23) saying, The prison-house we found shut in all safety, and the keepers standing at the doors : but when we had opened, we found no man within. (24) Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. (25) And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. (26) Then went the captain with the officers, and brought them, *but* without violence ; for they feared the people, lest they should be stoned.

(27) And when they had brought them, they set them before

prison carefully guarded and locked, but that the 22 prisoners were no longer there. This caused a serious 23 embarrassment for the leaders of the temple guard, who had made the arrests and were personally responsible for the safety of the prisoners, as also for the high priests who had caused their arrest. But in a short time the 25 report came that the men whom they had cast into prison were standing in the temple teaching the people. Now, for the first time, they had to deal with an actual transgression of their express injunction not to preach concerning Jesus ; and accordingly the leader 26 of the temple guard went with his troops to the temple in order to arrest the Apostles and bring them before the bar of justice. Only at this place we learn from this narrative that this could not be accomplished by violence. The enthusiasm of the people for the Apostles is so great that the captors were in danger of being stoned had they laid hands on them. But it was evidently an easy matter to persuade the Apostles voluntarily to appear before the lawful authorities.

In the trial of the Apostles the high priest at first reproved them because they had not obeyed the 27

the council. And the high priest asked them, (28) saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. (29) But Peter and the apostles answered and said, We must obey God rather than men. (30) The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. (31) Him did God exalt¹ with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. (32) And we are witnesses²

¹ Or, *at*.

² Some ancient authorities add *in him*.

- 28 command that had been so emphatically given them not to preach or to teach anything in the name of Jesus as the Messiah. In flagrant violation of this they had filled the whole city with their teachings; and now at last the real reason is stated which had caused the leaders of the people to interfere with the activity of Apostles. The Apostles, as they fear by the proclamation of Jesus as the Messiah, whom they had executed, and whose name they do not venture to pronounce, evidently purpose to arouse the people to a bloody insurrection in order to take revenge on them. Again Peter replies in the name of the Apostles, and
- 29 briefly and emphatically declares, that they must obey God rather than men. It was none other than the God of their fathers who had raised up from the dead the Jesus whom they had crucified, and by His omnipotence had exalted Him to be the leader and the Redeemer of His people in the approaching judgment, i. e.
- 30 had made Him the Messiah. By this actual declaration
- 31 in favor of Jesus, God had intended to lead Israel to a knowledge of the crime they had committed in crucifying Him, and thereby to repentance for their sins, and finally to forgiveness. But they had been called to be
- 32 witnesses to the people of the facts that He had declared, for which reason they must obey this divine

of these ¹things ; ²and so is the Holy Spirit, whom God hath given to them that obey him.

(33) But they, when they heard this, were cut to the heart, and were minded to slay them. (34) But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. (35) And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. (36) For before these days rose up Theudas, giving himself out to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were dispersed, and came to nought. (37) After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him : he also perished ; and all, as many as obeyed him, were scattered

¹ Gr. *sayings*.

² Some ancient authorities read *and God hath given the Holy Spirit to them that obey him*.

call. But a witness of this is also the Holy Spirit, whom God through the medium of the exalted Jesus had poured out as a gift for the time of redemption. And as they had received this Spirit because they had obeyed Him, they must in the future also obey Him in this calling as witness. Their words cut the leaders of the 33 people to the heart, so that they were filled with painful 34 indignation. They decided to put the disciples to death. But at this point there arose in their midst the Pharisee Gamaliel, one of the most influential of the great teachers of the law, and asked that the Apostles be led away for a short time. Then he expressly warns the 35 Sanhedrin against all hasty action in the case of these men. He reminds them of two analogous cases of 36 such mistaken agitation of which they accused the 37 Apostles, on which the judgment of God had quickly and emphatically fallen. Here evidently there is an error, as the insurrection of Theudas occurred later than the events recorded in this chapter. Luke seems, without knowing the exact chronology, to have transferred this event to this place, because it was more of a relig-

abroad. (38) And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will be overthrown : (39) but if it is of God, ye will not be able to overthrow them ; lest haply ye be found even to be fighting against God. (40) And to him they agreed : and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. (41) They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. (42) And every day, in the temple and

ious rebellion ; whereas Judas the Galilean, aroused the people when by a Roman census the incorporation of Judea had become a settled matter, and this insurrection was accordingly of a purely political character. From this Gamaliel now concluded, that they should
88 refrain from all further actions against the Apostles and suffer them to go on. If the undertaking which they have planned, and what they were doing to carry out this plan was of purely human origin, then the thing would disappear of itself. But if it was of
89 God, as the disciples claim, they would not be able to do anything to destroy it. They rather would have to fear that they perchance were fighting against God, and therefore fighting in vain. As this counsel was adopted, they contented themselves with this, that for
40 the transgression of the command issued by the authorities, the customary disciplinary punishment of scourging should be inflicted upon the Apostles. They then dismissed them, again laying upon them the prohibi-
41 tion to preach. But the disciples regarded it as a high honor to have suffered disgrace for the sake of that despised name, and joyfully left the court. But, as they had expressly declared to their judges, they did not consider themselves bound by this prohibition, but con-
42 tinued daily to teach in the temple, as they did in the

at home, they ceased not to teach and to ¹preach Jesus as the Christ.

VI Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the ²Grecian Jews against the Hebrews, because their widows were neglected

¹ Gr. *bring good tidings of*. See ch. 13. 23; 14. 15.

² Gr. *Hellenists*.

homes and smaller circles, proclaiming the joyful message of the Messiah Jesus. The Sanhedrin, however, in view of the attitude of the people, seem not to have tried again to undertake aggressive measures against the Apostles.

By way of introduction to the account of Stephen, in which the hostility of the Jews developed its greatest fury, Luke records the appointment of the almoners, because Stephen was one of them. The subject here described includes also the correction of an abuse that threatened to destroy the peace of the young congregation. The greater the congregation came to be, the greater too the contrast between the different elements that composed it. There were found in it Jews, some of whom spoke Greek, i. e. foreign Jews or Hellenists, who had settled in Jerusalem, while others spoke Hebrew, i. e. Aramaic, being natives of Palestine. Arrangements too had already been made, since the contributions poured abundantly into the common treasury, for the regular support of the widows, who were always regarded as the most needy, because in most cases they were compelled to provide for their children also; in addition to these, the other poor, however, were not overlooked. The Apostles, to whom, as we learn, the gifts of the wealthy were handed in for disposal, had up to this time supplied the daily needs of those who were in need and had in person attended to this matter. But dissatisfaction arose among the Hellenistic portion of the congregation, because they thought that in the dis-

in the daily ministration. (2) And the twelve called the multitude of the disciples unto them, and said, It is not ¹ fit that we should forsake the word of God, and ² serve tables. (3) ³ Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. (4) But we will continue stedfastly in prayer, and in the ministry of the word. (5) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a pros-

¹ Gr. *pleasing*.

² Or, *minister to tables*.

³ Some ancient authorities read *But, brethren, look ye out from among you*.

tribution of alms their widows had not received their proper share. This could easily have occurred without anybody being to blame, as the Apostles would be best acquainted with the needs of the Hebrew speaking widows, these being their countrywomen. But in order to meet once for all such abuses, the Apostles
2 called a meeting of the congregation and declared that they, by this service at tables and by the care for the poor in their daily needs, were kept too much from their proper work, that of preaching the gospel. The congregation was accordingly asked to look out among them for such men as could perform the special duty of
8 providing for the poor, and had the necessary time for this. These must be men of good reputation, in order to enjoy the confidence of the congregation; nor must they be lacking in the special spiritual gifts needed for their office, nor in the necessary wisdom. In this case
4 it would be possible for the Apostles to devote themselves exclusively to prayer in the congregation and to the proclamation of the gospel. This proposal found general acceptance, and the congregation at once selected such almoners, whose names are here mentioned.
5 At the head stands Stephen, whose story is to be told in the narrative following, and who is here characterized as a man whose fulness of faith was based upon a

elyte of Antioch ; (6) whom they set before the apostles : and when they had prayed, they laid their hands upon them.

(7) And the word of God increased ; and the number of the disciples multiplied in Jerusalem exceedingly ; and a great company of the priests were obedient to the faith.

special spiritual endowment. He therefore was well equipped for other service than this more external one. As the names of all the seven are Greek, it appears that the Hellenistic portion of the congregation was decidedly in the majority, which, in view of the dependence of the native population upon the Jewish priests, was not surprising. At all events this portion of the congregation from which the complaints concerning the neglect of the widows had proceeded, was especially considered, in order once for all to put an end to these complaints. In conclusion, a certain Nicolaus is mentioned, because he had been formerly a proselyte, or originally a heathen, born in Antioch, who had been converted to Judaism. They placed the chosen ones before the Apostles, so that they should pray over them, and, as a sign that the ability to perform the duties of this office for which they prayed, should be transmitted to them, 6 something which on the faith that such prayers are surely heard, they could expect, they laid their hands upon them. It is described as a growth of the word of God itself, when it, through its proclamation by the 7 Apostles, for which these now had more abundant time, grew in its influence. This, in turn, was followed by a large increase of the number of disciples in the capital city, which probably refers to the fact that outside of the city also companies of disciples were beginning to be formed. It is especially mentioned, that even among the priests many began to assent to its faith, which they had all along so stubbornly opposed. But

(8) And Stephen, full of grace and power, wrought great wonders and signs among the people. (9) But there arose certain of them that were of the synagogue called *the synagogue* of the ¹Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. (10) And they were not able to withstand the

¹Or, *Freedmen*.

it could not be otherwise than that this rapid increase in the growth of the congregation should arouse greater hostility against them, and in that way bring about the catastrophe which is described in the following account of Stephen.

- 8 It is here first stated that Stephen was also distinguished by a special gift of faith, which found its expression in the miracles that he was enabled to do, and by virtue of which he wrought many signs among the people. But above all, the fact that he was from abroad naturally made him use his gifts to proclaim the gospel to his fellow-countrymen. There were in Jerusalem a number of synagogues, in which the foreigners assembled themselves for the purpose of
- 9 reading the word of God. There was among these one in which especially former prisoners of war, who afterwards were set free, and returned to Jerusalem, probably from Rome, came together, and which for this reason was called the Synagogue of the Freedmen. There was another in which African Jews from Cyrene and Alexandria, and another in which Asiatic Jews from Cilicia and from Asia Minor had established themselves. Stephen must have gone into these synagogues, in order, when the prophets were read, to prove to these people, that Jesus was the Messiah. On these occasions the Jews who were hostile to the Gospel arose and disputed with Stephen. But as they were not able to
- 10 maintain their standpoint against the wisdom which

wisdom and the Spirit by which he spake. (11) Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God. (12) And they stirred up the people, and the elders, and the Scribes, and came upon him, and seized him, and brought him into the council, (13) and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: (14) for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs

the Holy Ghost, with which he was filled, put into his 11 addresses, they tried to revenge themselves on him by falsely charging him with having spoken blasphemous words against Moses, and against God Himself. It was an easy matter for them to rouse against him not only their own friends but also the populace in general, and among these two members of the Sanhedrin. In 12 this way it happened, that when on one occasion Stephen was disputing with these Hellenists, these people interfered, seized him by force and dragged him away to the council. There they put up false witnesses against him, who were to express in a more specific form what they had meant by the general accusation of having spoken blasphemous words against Moses and against God. He was charged with repeated attacks upon the 13 temple and the law. How they came to charge him with this, becomes clear when the reason is mentioned. Some claimed to have heard him say with their own 14 ears that Jesus would destroy the temple and change the law. On what this is founded is scarcely doubtful, for Jesus, by a distortion of His word in John ii. 19, had also been declared by false witnesses to have stated that He would tear down this temple (Mark xiv. 58). But He had expressly, in Mark xiii. 2, predicted the destruction of the temple, evidently under the presupposition that the people would continue in their unbelief. But now, with the preaching of the resurrection

which Moses delivered unto us. (15) And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

VII And the high priest said, Are these things so ?

of Jesus and His exaltation, as the Lord Himself had predicted (cf. Matt. xii. 39, 40; John viii. 28), new prospects had opened. The people might be converted and this judgment of God would be averted. But however visibly this congregation grew and found general favor among all the people, still a part of the people, and especially the leaders, continued stubborn in their resistance to the gospel, and the return of the whole nation as such was becoming more and more doubtful every day. Undoubtedly under these circumstances Stephen had recalled those threatening predictions of Jesus which should be fulfilled in case this repentance of the people did not follow. Jesus had again and again declared, that in this case the kingdom of God would be taken away from the Jews and be given to the Gentiles. In this case, as a matter of course, the law, in so far as it pertained especially to the Jews and presupposed the forms of their national and religious life, would cease, and the customs of life on the part of the believing Gentiles would be different from those of the Jews. There was in fact need only of a slight distortion of the reference of Stephen to these predictions of Jesus in order to find in them these blasphemous
15 words. In the full consciousness of his innocence, Stephen arose in the council; and it can be understood, that in doing so, his face shone like the face of an angel.
1 The high priest demands of him to answer expressly to the charges made against him; and this he does in his apology.

(2) And he said,

Brethren and fathers, hearken : The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, (3) and said unto Him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. (4) Then came he out of the land of the Chaldeans, and dwelt in Haran : and from thence, when his father was dead, God removed him into this land, wherein ye now dwell : (5) and he gave him none inheritance in it, no, not so much to set his foot on : and he promised that he would give it to him in possession, and to his seed after him, when as yet he

Stephen addresses the leaders of the people not 2 only as the brethren of his nation, but also in the spirit of reverence, as his fathers. His object was first to show from the history of his people, that if he had spoken of a possible destruction of the temple, he had not blasphemed against God, whose revelation is bound up with this holy place. The same God, whose glory sits enthroned upon the cherubim in the Holy of Holies, had appeared to their father Abraham, while he was yet in his Mesopotamian home, or purely heathen country, and indeed, before he had taken a single step that could lead him from his native land toward the Holy Land. Already at this time, as is presupposed by Gen. 8 xv. 7, God had given him the command to immigrate 4 into the country that He would show him. True, he was compelled first to settle with his father in Haran (Gen. xi. 31, 32), and only after his death did God expressly direct him in the form mentioned (xii. 1) ; and in this way He led him over into the land which his children now inhabit. But at that time it was a heathen 5 land, in which he did not possess a foot of ground as his own ; and yet God revealed Himself to him repeatedly while here, giving him the promise, that his seed would possess this country as their property (Gen.

had no child. (6) And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years. (7) And the nation to which they shall be in bondage will I judge, said God : and after that shall they come forth, and serve me in this place. (8) And he gave him the covenant of circumcision : and so *Abraham* begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob, and Jacob the twelve patriarchs. (9) And the patriarchs, moved with jealousy against Joseph, sold him into Egypt : and God was with him, (10) and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt ; and he made him governor over

xii. 7 ; xiii. 15 ; xvii. 8). At that time, as yet, he had no child, so that this promise too pertained only to the distant future. Indeed, in Gen. xv. 18, 14, He revealed to him expressly, that his seed for the period of four hundred years was to be in servitude in a foreign country, and only after that time was to be led out into the land where the place of God's cultus and revelation was now found. There on heathen and unhallowed ground God concluded the covenant with Abraham which was sealed by circumcision (Gen. xvii. 10, 11), as this was afterwards carried out by Abraham in the case of his son (Gen. xxi. 4), and in his other descendants. As now circumcision was the basis of all the customs which Moses had given to the people, he certainly cannot have blasphemed against Moses or his law, as he had recognized this custom as ordained by God and sanctified by the custom of the fathers. He then continues to state, that of the twelve patriarchs Joseph came to Egypt first, and that God had been with him there, and had not only saved him from all oppression, but had also abundantly blessed him, so that for him also the country of the heathens became a place for the revelation of God. It is indeed surprising that he recounted in detail the complete narra-

Egypt and all his house. (11) Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. (12) But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. (13) And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. (14) And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. (15) And Jacob went down into Egypt; and he died, himself and our fathers; (16) And they were carried over unto Shechem, and laid in a tomb that Abraham bought for a price in silver of the sons of ¹Hamor in Shechem. (17) But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, (18) till there arose another king over Egypt, who knew not Joseph. (19) The same dealt craftily with our race, and ill-treated our fathers, that ²they should cast out their babes to the end they might not ³live.

¹ Gr, *Emmor*.

² Or, *he*.

³ Gr. *be preserved alive*.

tive concerning the settling of the whole generation in 11
 Egypt and that in this way the prophecy of v. 6, was 16
 fulfilled, although all of this was as well known to his
 hearers as it is to us. But we must remember that
 Luke, if he is to make his Gentile readers understand the
 history taken from an older narrative, was compelled
 to explain it in this way. For this reason, a number of
 small inaccuracies that occur in this connection cannot
 surprise us, as Luke himself was acquainted only with
 the outline of Old Testament history. But clearly the
 address of Stephen continues with the period when the 17
 fulfilment of the promise of v. 7, approaches. Here, one 19
 discovers the fundamental thought of His address.
 Great emphasis is laid upon the fact, that God had
 revealed Himself to His people in the country of the
 Gentiles, by blessing and increasing them, until the
 time of their oppression, as predicted to Abraham, began.
 It happened under another king, who knew nothing of
 Joseph, nor of the reasons for the immigration of the
 generation of Jacob, so that he severely oppressed the

(20) At which season Moses was born, and was ¹exceeding fair; and he was nourished three months in his father's house: (21) and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. (22) And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. (23) But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. (24) And seeing one of *them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: (25) and he supposed that his brethren understood that God by his hand was giving them

¹ Or, *fair unto God*, Comp. 2 Cor. 10. 4.

fathers of the people, and that he finally gave them the command to expose their children. The mention of this command is intended to lead over to the story of Moses, who is described only as the typical redeemer.

- 20 The person of Moses must obviously be described to the readers of this book, in which connection it is not forgotten, that he is described in the Word of God itself (Ex. ii. 2) as a finely formed child, and accordingly was considered such by God. After the facts of his being
- 21 exposed, his adoption by the daughter of Pharaoh and
- 22 his education in all wisdom are briefly mentioned, reference is made to this, that he, as was afterwards the case with Jesus (cf. Luke xxiv. 19), was powerful in
- 23 word and deed. Then Moses became a man of import-
- 24 ance for the speaker only when, at the age of forty, he became a messenger of God and on one occasion visited his brethren and killed an Egyptian, whom he found maltreating a Jew (Ex. ii. 11, 12), in order to secure the latter justice. For Stephen expressly stated that Moses thought that his brethren could thereby recognize in him the deliverer who was intended for
- 25 them. Here the second fundamental thought of the address is repeated, namely, that the Israelites at that time as little recognized him as such, as they later did his great Successor, which is explained by a reference

¹ deliverance ; but they understood not. (26) And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren : why do ye wrong one to another ? (27) But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us ? (28) Wouldest thou kill me, as thou killedst the Egyptian yesterday ? (29) And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. (30) And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. (31) And when Moses saw it, he wondered at the sight : and as he drew near to behold, there came a voice of the Lord, (32) I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. (33) And the Lord said unto him, Loose the shoes from thy feet : for the place whereon thou standest is holy ground. (34) I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I am come down to deliver them : and now come, I will send thee into Egypt. (35) This Moses whom they refused, saying, Who

¹ Or, *salvation*.

to the story of Ex. ii. 13, 14. Because he saw from 26 the statement with which his offer to reconcile two 28 contending brethren was refused, that his people would not protect him as their deliverer from the vengeance of Pharaoh, he was compelled to flee and seek a 29 home among strangers. Here, again after forty years, the divine call to become the deliverer of the nation 30 was given him. And this was, as in the case of his 32 father Abraham, a theophany, which was given to him, not in a sacred place, but in the desert ; but God Himself declared that by His appearance this locality had been consecrated to be a holy place (cf. Ex. iii. 2, 6). In the 33 brief reproduction of Ex. iii. 7, 10, which refers back to 34 the prediction cited by Stephen in v. 7, Moses was entrusted with the deliverance of his people. Accordingly Stephen, looking back to v. 27, could describe him as the leader and the deliverer sent by God but, 35

made thee a ruler and a judge? him hath God sent *to be both a ruler and a*¹ deliverer with the hand of the angel that appeared to him in the bush. (36) This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and the wilderness forty years.

(37) This is that Moses, who said unto the children of Israel ²A prophet shall God raise up unto you from among your brethren, ³like unto me. (38) This is he that was in the ⁴church in the wilderness with the angel that spake to him in the

¹ Gr. *redeemer*.

² Dt. xviii. 15.

³ Or, as he raised up me.

⁴ Or, *congregation*.

denied by the people, as which he manifestly was a type of Jesus. Once again reference is made to the angel who appeared to him in the thorn bush, with whose helpful communion he managed to effect the exodus of his
 36 people amid great miracles, such as Jesus wrought at a later time, and which accompanied Israel through the forty years in the desert. So little could Stephen have blasphemed against Moses, that he rather had pictured him as the typical representative of the Messianic Deliverer, whom He proclaims Jesus to be.

87 In the close of the address it was shown that Moses had expressly predicted the Messiah as the prophet like unto himself (Deut. xviii. 15). But Stephen no more blasphemed against Moses than he did against the law. For it was this same Moses, who on the day when the
 88 people were met in solemn assembly, for the purpose of receiving the law, associating on the one hand with the angel, who spoke to him on Mount Sinai, and on the other hand, with the fathers. It was an idea current at that time, that God when He gave the law on Mount Sinai, had conferred with Moses through an angel, and the latter in turn was the mediator of the people. Here this matter is emphasized for the purpose of making clearer the entire glory of the act of law-giving in which Moses received living words, i. e., such as were effective in threats and prom-

mount Sinai, and with our fathers: who received living oracles to give unto us: (39) to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, (40) saying unto Aaron, Make us gods that shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what has become of him. (41) And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. (42) But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

¹ Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?

(43) And ye took up the tabernacle of Moloch,
And the star of the God Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

¹ Amos v. 25 ff.

ises. But he was not to impart these only to the generation of his day, but (through the writings of the Old Testament) to all following generations; and accordingly to those who were listening to Stephen. It is out of the question, therefore, that he was in any way 39 trying to make any one disobedient to the law. But 40 those fathers, who received it in the first instance, would not be obedient, but rejected Moses, as did those quarreling brothers (Ex. vii. 27), and they longed to return to the idolatry of Egypt, as their petition to Aaron showed (Ex. xxxii. 1). At that time they made the 41 golden calf, i. e., the image of a steer, to which they sacrificed and in the presence of which they had a joyful feast in honor of this work of their hand. As a punishment for this, God turned them from the worship of images to the worship of the stars and in this way 42 43 brought them into pure heathenism. The passage of Amos v. 25 sqq. was interpreted in this sense, according to which the generations in the desert did not worship God, but the god of the sun and Saturn and their

(44) Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. (45) Which also our fathers, in their turn, brought in with ¹Joshua, when they entered on the possession of the ²nations, that God thrust out before the face of our fathers, unto the days of David; (46) who found favor in the sight of God, and asked to find a habitation for the God of Jacob. 47 But Solomon built him a house. 48 Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophets, (49) ³The heaven is my throne,

And the earth the footstool of my feet:

What manner of house will ye build me? saith the Lord :
Or what is the place of my rest ?

¹ *Jesus. Comp. Heb. 4. 8.*

² Or, *Gentiles. Comp. ch. 4. 25.*

³ *Is. lxvi. 1 f.*

images, and for this reason the Babylonian captivity was
44 threatened to the people. And yet the fathers at that time possessed a place for the worship of God. This was indeed not yet the temple, but the tabernacle which Moses had built at the command of God in accordance with the picture that he had seen of it on the mountain (cf. Ex. xxv. 40). And this sanctuary did not yet stand on consecrated ground but in the desert, even when, under Joshua, it was brought into Canaan
45 which the Gentiles had in their possession. God was first compelled gradually to expel these from the land, and they retreated before the victorious fathers up to the day of David. It was this godly king who first asked Him, to give to the house of Jacob in the place of the movable tabernacle a settled habitation, in
46 which they could come before their God; and this wish,
47 too was only fulfilled when Solomon built the temple. But the Most High does not live in a habitation made by the hands of men, as Solomon had already declared
48 when he dedicated the temple (cf. 1 Kings viii. 27), and in Is. lxvi. 1, 2, this was fully shown. With this the

(50) Did not my hand make all these things?

(51) Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

(52) Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; (53) ye who received the law¹ as it was ordained by angels, and kept it not.

(54) Now when they heard these things, they were cut to the

¹ Or, as the ordinance of angels. Gr. unto ordinances of angels.

proof that went through the whole address was com- 50
 pleted, namely that nowhere and at no time has God
 bound His revelations and blessings to the temple, and
 that Stephen had accordingly not sinned against the
 holy place when he took into consideration the possi-
 bility that the temple was to be destroyed, and that God
 would somewhere else establish another place for His
 worship. At that point the holy wrath of the speaker
 broke out against the people and their leaders. He 51
 called them stiff-necked, using an Old Testament ex-
 pression, and uncircumcised, in so far as their hearts were
 still hardened and their ears still closed, and they were
 still in their sinful uncleanness. Therefore they, as
 their fathers did, resisted the Holy Ghost, who was now
 speaking through him. Their fathers persecuted and
 killed prophets who predicted to them the coming of
 the Just One, i. e. the Messiah. In this way they had be- 52
 come, too, the traitors and the murderers of the Messiah. 53
 Not he, but they, despise the law. They had not kept
 the law that they have received, as had been shown,
 through the mediatorship of the angel (cf. v. 88); for
 the law forbids the murder of a just man.

The stoning of Stephen was not the immediate result 54
 of his apologetic address. However much this cut to
 the heart the leaders of the people, the gnashing of
 teeth was a sign of their impotent wrath, for they did

heart, and they gnashed on him with their teeth. (55) But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, (56) and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (57) But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord ; (58) and they cast him out of the city, and stoned him : and the witnesses laid down their garments at the feet of a young man named

not know how to reply to such statements. He himself, however, was overwhelmed by the greatness of the hour, in which he had been privileged to rebuke the leaders and the people on account of their sins, through
55 the Holy Spirit. This Spirit, which causes visions to be seen (cf. ii. 17), permitted him to behold the glory of God, as the patriarch, of whom the address spoke in the beginning, had beheld it. But when he loudly proclaimed that he saw the heaven open and Jesus, who had promised as the Son of man to take His seat at the right
56 hand of God, in order to receive His faithful witness, the fury of the populace broke forth, and the council did not try to restrain it. For to declare that a human being had been exalted to equal glory and sovereignty
57 with God, appeared to them with their idea of Jesus, to be the worst of blasphemies. He was therefore interrupted by a violent outcry, and they held their ears shut in order not to hear such blasphemous words ; and with
58 one accord they rushed upon him and dragged him out of the city in order to stone him to death. Under the circumstances, it was only a formality that the first persons who happened to be at hand offered to testify to his blasphemy, and according to Deut. xvii. 7, to begin the stoning. In this connection, for the first time and significantly, a name is mentioned, which later on was to play an important rôle in this book. For the wit-

Saul. (59) And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. (60) and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

VIII And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria,

nesses, who were compelled to lay aside their outer garments in order to pick up the stones, laid them down, to be taken care of, at the feet of a young man by the 59 name of Saul. But as he was being stoned, Stephen prayed with a loud voice to the exalted Master, to receive his spirit and take him to heaven. And as he broke down upon his knees, he implored with a loud voice, that God would not call his murderers to account for the sin that they were committing, nor punish them for it, i. e. that they should be fully forgiven. With these words he gently fell asleep as though he were dying a natural death.

Luke once again mentions that Saul had with 1 favor looked upon this murder. With this incident the climax of this section, and of the whole first part of the Acts, is reached. In three instances the constantly increasing hostility of the people and their leaders against the preaching of the gospel had been shown, which reached its worst form in this murder of a witness of Jesus. But this was only the signal for the outbreak of a general persecution against the congregation, which resulted in their being scattered into the neighboring provinces. But with this the treatment of the other main topic of this first part of the Acts is complete. This topic is the founding and development of the first congregation. The Apostles had been obedient

except the apostles. (2) And devout men buried Stephen, and made great lamentation over him. (3) But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

(4) They therefore that were scattered abroad went about¹ preaching the word. (5) And Philip went down to the city

¹ Comp. marg. note on ch. 5. 49.

to the command to begin their preaching in Jerusalem (i. 8); and now, notwithstanding their divinely given successes, in consequences of the fury of the people which had been roused against the congregation, the latter had been scattered. Only the Apostles remained firm. With this the original congregation disappeared² as such from the horizon of this book. Not the fellow-believers of Stephen, who had fled, but pious Jews, who would have nothing to do with the fanatical crowd, buried Stephen and instituted the regular lamentation for the dead. But Saul became a leader in the persecution, as he abused the congregation most shamefully, by searching for their scattered members in the houses where they had hidden themselves and thence dragging men and women to the prison.

⁴ The scattering of the original congregation through persecution had, in the providence of God, first of all, the result, that through these scattered Christians the word of redemption in Christ was spread into wider circles. How this spreading of the gospel gradually was communicated from the Jews to the Gentiles, is pictured in the second part of this book. The first step in this direction was the preaching of the gospel in Samaria, which place was regarded as half heathenish. To such a step the command of Jesus in i. 18 had already pointed. Concerning this we learn from the following story which Luke adds that Philip, who was already known as⁵ one of the almoners (vi. 5), coming from Jerusalem preached Christ in the city of Samaria. The fact that

of Samaria, and proclaimed unto them the Christ. (6) And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. (7) ¹For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. (8) And there was much joy in that city.

(9) But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the ²people of Samaria, giving out that himself was some great one: (10) to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. (11) And they gave heed to him, because that of long time he had amazed them with his sorceries. (12) But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (13) And Simon also himself believed: and

¹ Or, *For many of those that had unclean spirits that cried with a loud voice came forth.* ² Gr. *nation*.

the people there became intensely interested in Philip's 6 preaching, is explained by Luke because of this, that they 7 not only listened to his words, but that they also saw the signs which he did, in casting out devils and heal- 8 ing the sick. Not only interest, however, but also great joy was aroused by the work of Philip in this city. But a magician, Simon, had been previously plying his 9 trade in the city, and had astounded the people by his sorcery and pretended to be something great. He 10 had attracted a great deal of attention from both great 11 and small, so that they declared the power of God had actually appeared in him in that he had bewitched people for a long time through sorcery. It is evidently narrated as a triumph of Philip as a preacher, that even 12 in opposition to such a misleading influence, the Samaritans believed Philip, when he brought them the joyful message of the kingdom of God and of the name of Jesus Christ, whom he designated as the Messiah who was to found this kingdom. And when men and women came to be baptized, Simon, also, after he had become a 18

being baptized, he continued with Philip; and beholding signs and great ¹ miracles wrought, he was amazed.

(14) Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : (15) who, when they were come down, prayed for them, that they might receive the Holy Spirit : (16) for as yet it was fallen upon none of them : only they had been baptized into the name of the Lord Jesus. (17) Then laid they their hands on them, and they received the Holy Spirit. (18) Now when Simon saw that through the laying on of the apostles' hands the ² Holy Spirit was given, he offered them money, (19) saying, Give me also this power, that on whomsoever I

¹ Gr. *powers*.

² Some ancient authorities omit *Holy*.

believer, was baptized. It is distinctly stated, that the amazement which his own sorceries had formerly aroused, now in turn attracted him to Philip, whose miracles and powerful deeds were altogether different from those which had secured for him the reputation of possessing the power of God.

- 14 For Luke, however, the most significant fact is, that
 15 with the conversion of the capital city, all Samaria received the word of God. This was recognized by the Apostles in Jerusalem, who sent Peter and John to Samaria, in order to complete the reception of the Samaritans into the Christian congregation, that by the lay-
 16 ing on of hands these might receive the Holy Ghost.
 17 We must not forget in this connection, that the communication of the Holy Ghost in those days manifested itself in the ability to work wonders, and was not a purely subjective possession. Luke evidently considered that in connection with such a significant step as the spread of the mission work in half-heathenish Samaria, Christ Himself would expressly declare His approbation, by the fact that the gift of the Holy Ghost, which otherwise regularly followed immediately upon baptism,
 18 was in this case reserved for the Apostles whom He had
 19 chosen. Simon, indeed, superstitiously interpreted this

lay my hands, he may receive the Holy Spirit. (20) But Peter said unto him, Thy silver perish with thee, because thou hast sought to obtain the gift of God with money. (21) Thou hast neither part nor lot in this ¹matter: for thy heart is not right before God. (22) Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. (23) For I see that thou ²art in the gall of bitterness and in the bond of iniquity. (24) And Simon

¹Gr. word

²Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity* Comp. Dt. 29. 18; Heb. 12. 15.

in a different way. He thought that the Apostles had attained the power to bestow the Spirit by some process of sorcery, and could at their will transfer this power to 20 others for money. Hence the indignation of Peter, who declared that both he and his money were to suffer destruction, because it would be the greatest degradation of such a gift of God as that of the Spirit or the power of imparting it, to think of buying or selling it. Simon had neither a part in that of which he was speaking, namely, the bestowal of the Spirit upon others, nor 21 could he ever in the future receive this power as his own in any way, because he lacked the proper correctness of heart before God. Peter knew that Simon did not want this power in order to use it for the purpose of transmitting the Spirit with His gift to others, but in order to regain in another way his in- 22 fluence upon the people of Samaria, which he had lost through his conversion. For this reason he demanded a complete change of heart on the part of Simon, such as would convert him from this dangerous greed. The Apostle admonishes him to pray for the forgiveness of his grievous sin, which he had committed by trying to 23 buy this power. For the present he was still chained by his love of honor, which like bitter gall, made his entire pretended Christianity distasteful, and by which sin held him as with fetters. Simon however did not have 24

answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

(25) They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and ¹preached the gospel to many villages of the Samaritans.

(26) But an angel of the Lord spake unto Philip, saying, Arise, and go ²toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. (27) And he arose

¹ Gr. *brought good tidings*. Comp. ch. 5. 42.

² Or, *at noon*. Comp. ch. 22. 6.

so much confidence in his own prayers, and he asked for the intercession of the Apostle, so that the destruction with which Peter had threatened him, might not overcome him. Luke does not follow up this story of Simon, which he has only narrated because it was connected with the conversion of Samaria. On the other
25 hand he does not fail to record, how the two Apostles had confirmed the testimony of Philip, not only by proclaiming the word of God in the city, but also by preaching the gospel in many villages of Samaria on their way back to Jerusalem.

Luke connects with the preceding narrative an incident concerning Philip which had been handed down to him by tradition, because he saw in it a further step in the progress of the conversion of the Gentiles. A eunuch of Ethiopia, a so-called proselyte of the gate, who had not become a full convert to Judaism, but yet believed in the God of Israel and worshipped Him, is concerned in this incident. That this occurrence was undoubtedly brought about by the providence of God, Luke shows by emphasizing the fact that Philip, while
26 in Jerusalem on one occasion had been directed by an angel to start at midday on the desolate and lonely road to Gaza, such as was indeed suited for the purpose that God had in view. There he was to meet court officials
27 of Candace, the Queen of Ethiopia. He, as was the case with all of her servants, was a eunuch, i. e. had been

and went : and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship ; (28) and he was returning and sitting in his chariot, and was reading the prophet Isaiah. (29) And the Spirit said unto Philip, Go near, and join thyself to this chariot. (30) And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest ? (31) And he said, How can I, except some one shall guide me ? And he besought Philip to come up and sit with him. (32) Now the passage of the scripture which he was reading was this,

- ¹ He was led as a sheep to the slaughter ;
And as a lamb before his shearer is dumb,
So he opened not his mouth :
(33) In his humiliation his judgment was taken away :
His generation who shall declare ?
For his life is taken from the earth.
(34) And the eunuch answered Philip, and said, I pray thee,

¹ Is. liii. 7 f.

castrated, and for this reason could not be received into the congregation of Israel (cf. Deut. xxiii. 1). He was a prominent official, naturally himself an Ethiopian, who not only had the management of the treasury of the empire, but in other respects was an influential person. This man had been to Jerusalem to worship the God of Israel in His sanctuary. While there he had acquired a valuable book roll, which he was reading diligently on his way home while sitting in his chariot, 28 and in order to impress it upon his mind he was read- 29 ing aloud. When Philip met the chariot, the Spirit prompted him to approach it. At once obeying the command, he heard the Ethiopian reading the Prophet Isaiah, and asked him if he understood what he was 30 reading. At this the latter openly confessed that he 31 could not do so unless somebody showed him how, and asked Philip to mount the chariot, and sit down beside him. It happened that the Ethiopian was reading 32 the passage Is. liii. 7, 8, which prophesies the sufferings 34

of whom speaketh the prophet this? of himself, or of some other? (85) And Philip opened his mouth, and beginning from this scripture, ¹preached unto him Jesus. (86) And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is water*; what doth hinder me to be baptized?² (88) And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. (89) And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his

¹ See marg. note on ch. 5. 42.

² Some ancient authorities insert, wholly or in part, ver. 87, *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

of the Messiah, and he asked of whom the prophet was
85 speaking. Philip took occasion, on the basis of this
passage, to declare to him the gospel of Jesus. In doing
this he must have pointed to the fact, that only
through baptism in the name of Jesus would it be pos-
sible to attain to that redemption of which the prophet
86 speaks. For when in the course of their journey, they
came by some water, the Ethiopian asked whether he
could be baptized. A later addition to our text avers,
that Philip had asked him concerning his faith and that
the heathen man had confessed this faith, which is pre-
87 supposed from the fact that he had asked for baptism, the
prerequisites of which Philip had of course explained to
88 him. Philip answered the question of the Ethiopian
by simply stepping down with him and baptizing him.
But at once the Spirit removed him in a miraculous way,
89 so that the Ethiopian no longer saw him. For naturally
if he had seen him again, he would have delayed his
return home, in order to join Philip, and to discover
the congregation to which he had been added by his
baptism. But he proceeded on his way rejoicing; for
nobody could deprive him of the salvation that he had
found. The narrative closes with the statement, that
while the Ethiopian did not know what had become of

way rejoicing. (40) But Philip was found at Azotus : and passing through he ¹preached the gospel to all the cities, till he came to Cæsarea.

IX But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, (2) and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. (3) And as he journeyed, it came to pass that he drew nigh unto Damascus : and suddenly there shone round about

¹ See marginal note on ch. 5. 42.

Philip, the latter was found in Azotus. Luke adds that 40 from this place he continued his mission work, of which the Evangelist has given two important incidents. Eventually Philip came to Cæsarea, where, according to this book, we shall find him at a later period. But before Luke takes the last step and tells us how the conversion of the first Gentile family was brought about, he adds the account of the conversion of Paul, who was called to be the Apostle of the Gentiles.

This incident is connected with an account of the fanatical persecution carried on by Saul (cf. viii. 3), in which he secured express authority from the high priest, ad- 1 dressed to the synagogues of Damascus, to search for 2 any disciples of Jesus who might be there and to have them fettered and delivered up to the highest authorities in Jerusalem. He evidently thought that some of those who had been scattered had gone thither, and in a heathen city would seek to associate with one of the local synagogues, where they could easily be arrested by the leaders of the synagogue and be delivered up to him. Here already the disciples of the Lord are however described as leading a life that differs from that of their Jewish surroundings. It was on this journey, 3 when he was near Damascus, that Paul met with that experience, concerning which he declares in later life,

him a light out of heaven : (4) and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest : (6) but rise, and enter into the city, and it shall be told thee what thou must do. (7) And the men that journeyed with him stood speechless, hearing the ¹voice, but beholding no man. (8) And Saul arose from the earth ; and when his eyes were opened, he saw nothing ; and they led him by the hand, and brought him into Damascus. (9) And he was three days without sight, and did neither eat nor drink.

¹ Or, sound.

4 that at that time he had been seized by Christ and been
5 stopped in the midst of his persecution (cf. Phil. iii. 12).
That he then saw the transfigured body of Jesus in His
heavenly exaltation (cf. Phil. iii. 21 ; cf. 1 Cor. ix. 1),
became an indubitable matter for him from the fact that
Christ revealed Himself to him as the Jesus whom he
was persecuting in His disciples, and who commanded
6 him to await further directions in the city. For the ap-
pearance in the light of heavenly glory of Him, whom he
had so far been regarding as a crucified malefactor, be-
came so positive to him, that the persecution of the
congregation, which he had all along been engaged
in, was afterwards regarded by him as the greatest
crime of his life, from which he was converted to
complete obedience to his glorified Lord. As Saul was
7 not travelling alone through the desert, but as usual
with a caravan, his companions were of necessity the
witnesses of his experience ; but although they saw the
brilliancy of the light, they did not know who had ap-
peared to him ; and although they heard a voice speak-
ing to him, they did not understand the revelation
which was imparted to him. For the present only
that much was apparent that Saul, when he rose from the
8 ground with eyes open, could see nothing. He had to be
9 led by the hand into the city. Here he remained for

(10) Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. (11) And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; (12) and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. (13) But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: (14) and here he hath authority from the chief priests to bind all that call upon thy name. (15) But the Lord said unto him, Go thy way: for he is a ¹chosen vessel unto me, to bear my name before the Gen-

¹ Gr. *vessel of election*.

three days totally blind, spending the time in the deepest of contrition on account of the sins of his former life, and at the same time fasting.

In the meanwhile the Lord had appeared in a vision to one of the disciples of Jesus living there, named Ananias, and had directed him to go to a house 10 described to him in the principal street in the city, and 11 to ask for a man from Tarsus, named Saul, because the latter was praying for enlightenment from the Lord, 12 as to what he was to do. Moreover, Paul had been informed in a vision, that a man, perfectly unknown to him, named Ananias, would come to him, and by the laying on of hands would cure him of the blindness. 13 Ananias had already heard of Paul and his persecutions of the congregation, and also knew that he had come to Damascus for the purpose of arresting the worshippers of Jesus, with the authority of the Sanhedrin. His hesitancy in seeking for Paul, which was only natural under the circumstances, was removed by the statement that this was the very man who had been chosen by Christ to be the instrument 14 through which His name was to be brought before the 15 heathen and their kings, as well as before the chil-

tiles and kings, and the children of Israel : (16) for I will show him how many things he must suffer for my name's sake. (17) And Ananias departed, and entered into the house ; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. (18) And straightway there fell from his eyes as it were scales, and he received his sight ; and he arose and was baptized ; (19) and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus. (20) And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. (21) And all that

dren of Israel. He could go to him without fear, as Christ would direct him in the future no more to persecute the confessors of His name, but that he himself must suffer much for His name. That in this vision Ananias also received further information concerning the conversion of Saul is clear from this, that he, when he went to this house, addressed him as a Christian brother, to whom Jesus, who had appeared to Saul on the way, had sent him in order to cure him of his blindness by the laying on of hands, and to impart to him the gift of the Holy Ghost. The former took place at once, and the latter when he was baptized by Ananias. Only then did Saul again partake of food, and was strengthened after the weakness caused by his long fasting.

Luke connects with the story of the conversion of Saul a short account of the beginning of his activity. It did not belong to the special mission that had been assigned to him, but originated in the natural desire of the convert, that Saul at once make use of the few days during which he still tarried with the disciples at Damascus, to proclaim in the synagogues of that place that Jesus was the Son of God and the Messiah. Naturally

heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. (22) But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

(23) And when many days were fulfilled, the Jews took counsel together to kill him: (24) but their plot became known to Saul. And they watched the gates also day and night that they might kill him: (25) but his disciples took him by night,

this called forth the most unbounded amazement, as they had heard of him only as a fanatical persecutor of Christianity, who had come to Damascus solely for this purpose. But this very fact only increased his zeal to atone for his former activity in persecution by a new 22 zeal for the proclamation of the gospel. The Jewish colony in Damascus had undoubtedly heard of the persecution of the Christians in Jerusalem, and that some of the believers had fled to their city, but particulars concerning the new doctrine had not yet reached their ears. It therefore caused the greatest confusion among them when Saul began in public to prove that this Jesus was the Messiah. Evidently his zeal had caused the Apostle, after he once really began his activity, to remain in Damascus longer than he had originally intended. But 23 the measure of the days allotted to him here was 24 soon full, when it became known that the Jewish adherents of the old faith had decided to put him to death, and were so anxious for the opportunity that they even watched the gates of the city by day and night, in order to kill him if he should try to escape. Of course they could do this only after securing the consent of the Ethnarch of the Arabian king Aretas, who ruled the city, and whom Paul charges with being 25 the real instigator of this persecution. And it is

and let him down through the wall, lowering him in a basket.

(26) And when he was come to Jerusalem, he assayed to join himself to the disciples : and they were all afraid of him, not believing that he was a disciple. (27) But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. (28) And he was with them going in and going out at Jerusalem, (29) preaching boldly in the name of the Lord : and he spake and disputed against the ¹ Grecian Jews ; but they were seeking to kill him. (30) And when the

¹ Gr. *Hellenists*.

accordingly in perfect harmony with the way in which he, according to 2 Cor. xi. 32, 33, was accustomed to tell the story of his escape, that the disciples by night let him out through a window in the wall, and down in a basket.

But in Jerusalem, to which Saul now returned, in
26 order to join the congregation of the disciples at that place, he was compelled to learn that they were not disposed to trust his sudden conversion, and feared
27 him. On the other hand, Barnabas, a foreigner like himself, received him and introduced him to the Apostles, by telling them of the appearance of Christ on the way to Damascus, and of the open proclamation at that place by Saul of the name of Jesus. From this time on Saul openly associated with the Apostles, and did not hesitate, as their brother in the faith, to go with them into the houses and again into the city. But he
28 himself, here as in Damascus, boldly opposed the unbelievers and proclaimed the name of Jesus. It was natural that he, the foreigner, should associate and dispute chiefly with the Jews residing there who spoke Greek. But among these, he, as had been the case with Stephen,
29 found the most fanatical opposition, so that they soon tried to kill him. When the brethren, who had
30 accordingly learned to recognize him as a Christian

brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

(31) So the church throughout all Judæa and Galilee and Samaria had peace, being ¹ edified ; and, walking ² in the fear of the Lord and ³ in the comfort of the Holy Spirit, was multiplied.

(32) And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. (33) And there he found a certain man named Æneas, who had

¹ Gr. *builded up*.

² Or, *by*.

brother, heard of this, they took him down to the coast to Cæsarea, and sent him thence to his native city. Saul had to learn, that his time had not yet come, and that a different field of operation had been destined for him, and not that which he had selected for himself.

Now follows the narrative concerning Cornelius, the scene of which in the tradition from which Luke draws is described as Lydda and Joppa, where Peter is tarrying and where several miracles are reported to have been wrought. These Luke inserts at this place.

It was accordingly a time of peace. Evidently Luke from the manner in which he connects this with what 81 precedes, thinks that through the conversion of the chief agitator of the persecution, the power of it was rapidly broken, and that the congregation, which was already widely scattered over all Palestine, could grow without interference. As they walked in the fear of the Lord, they also increased in number, not through any human agency, but because the Holy Ghost impelled those who preached the gospel to a zealous and successful activity. During this period Peter made a kind of a visitation journey to all the congregations, 82 and in this way also came to the saints, as the Christians are so often called in the New Testament, in Lydda, a city on the coast district of Judea, southeast of the modern Joppa, a harbor town on the Mediterranean. Here he found a lame man named Æneas, 83

kept his bed eight years ; for he was palsied. (84) And Peter said unto him, Æneas, Jesus Christ healeth thee : arise, and make thy bed. And straightway he arose. (85) And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

(86) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ¹ Dorcas : this woman was full of good works and almsdeeds which she did. (87) And it came to pass in those days, that she fell sick, and died : and when they had washed her, they laid her in an upper chamber. (88) And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. (89) And Peter arose and went with them. And when he was come, they

¹ That is, *Gazelle*.

84 who had for eight years been confined to his bed, and announced to him that he would be cured in the name of Jesus, who as the Messiah could effect all bodily and spiritual cures. It was only necessary that the lame man, from faith in this announcement, should obey the command of Peter, and arise and himself prepare the bed which others had for so long a time been
85 compelled to arrange for him. As he did this he was at once healed. This miracle caused all who lived in Lydda and in the neighboring plain of Sharon who had seen this lame man when healed to be con-
86 verted to the Lord. It happened that in the neighboring Joppa there lived a woman disciple named Tabitha, which signifies gazelle. She was generally beloved on account of the abundance of good works
87 that she did and the alms that she gave. While Peter
88 was in Lydda she fell ill and died. They did not bury her at once, but after bathing the body placed her upon a bier in the upper room, for they still hoped for help from Peter, who had at once been sent for.
89 As soon as he came he was taken to the upper room, where he was surrounded by all the widows whom the

brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. (40) But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. (41) And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. (42) And it became known throughout all Joppa: and many believed on the Lord. (43) And it came to pass, that he abode many days in Joppa with one Simon a tanner.

X Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the ¹ band called the Italian *band*, (2) a

¹ Or, *cohort*.

dead woman during her lifetime had provided for, and who showed him the outer and the under garments which she had made with her own hands. Peter caused them all to go out, for he wanted to be 40 alone with his God; and after he had prayed on his knees and had been assured that he would be heard, he turned to the dead body and commanded Tabitha, whom he knew that God had recalled to life, to arise. She immediately opened her eyes, and as she recognized Peter, of whose miraculous power she had already heard, she put her trust in this word and sat up. Then he gave her his hand, and as she gradually re- 41 gained her strength, helped her to rise. As a consequence of this miracle, which was soon reported throughout the whole city, many became believers in the Lord. Peter, however, remained for some time in Joppa, at the home of the tanner Simon, where the narrative concerning Cornelius presupposes him to be living.

In Cæsarea, on the Mediterranean, the summer resi- 1 dence of the Roman Proconsul of Judea, there lived Cornelius, a Roman captain of what was called the Italian cohort, because it consisted of Italian volunteers. 2

devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. (3) He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. (4) And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto Him, Thy prayers and thine alms are gone up for a memorial before God. (5) And now send men to Joppa, and fetch one Simon, who is surnamed Peter: (6) he lodgeth with one Simon a tanner, whose house is by the sea side. (7) And when the angel that spake to him was departed, he called two of his household servants, and a devout soldier of them that waited

He was still in every respect a heathen, who had not entered into any close relation to Judaism, but was a pious man who honored the God of the Jews as the one God, and was accustomed to serve Him with alms, which he especially gladly gave to the people of Israel, and prayed diligently. At that time the desire had been awakened in many heathen to find a way by which they could serve the only true God, without formally connecting themselves with Israel or accepting the law. It is expressly stated that his whole house, i. e. the members of his family and his servants, were of the same turn of mind. This man, on one occasion, when he was observing the regular hour of prayer, at three o'clock, saw plainly in a vision an angel entering, who announced to him, terror
8 stricken as he was by this appearance, that his prayers
4 had been heard. God had mercifully remembered his prayers that had so often ascended, and his alms, and had directed him to apply to Simon Peter, who was still perfectly unknown to him, and who happened to be
5 tarrying at that time with a tanner of the same
6 name in Joppa at the sea, and to send for him. It was a matter of course that Peter would show him the way
7 that he was seeking. Cornelius at once obeyed the divine

on him continually ; (8) and having rehearsed all things unto them, he sent them to Joppa.

(9) Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour : (10) and he became hungry, and desired to eat : but while they made ready, he fell into a trance ; (11) and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth : (12) wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. (13) And there came a voice to him, Rise, Peter ; kill and eat. (14) But Peter said, Not so, Lord ; for I have never eaten anything that is common and unclean. (15)

direction, sending to Joppa two men from among his 8
servants, together with a pious soldier, of those who
were his personal attendants, for the protection of these
servants and of Peter, after having given them all neces-
sary instruction. On the following day, while these
messengers were already near the city, Peter, about 9
the noon hour, went up to the flat roof of the house, 10
where he would be undisturbed while he was praying.
Deeply engaged in his devotions, he was suddenly re-
moved from the world of the senses, and in ecstasy saw
a vision, which received its form from the present situa-
tion. It happened that he was hungry, and while his
noon meal was being prepared he saw a vessel, like a table-
cloth which with an invisible hand was held above at
the four corners and let down from heaven, and he heard
a voice demanding of him that he should kill and eat
of the different kinds of animals that were to be found
in the vessel. Peter refused to do this, as the Old 11
Testament law forbids the eating of many animals be- 12
cause they are unclean, and the clean animals also could 14
be prepared for eating only through the necessary cere-
monial slaughtering. Thereupon the voice which Peter 15
heard in the vision, and which could accordingly only

And a voice *came* unto him again the second time, What God has cleansed, make not thou common. (16) And this was done thrice: and straightway the vessel was received up into heaven.

(17) Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, (18) and called and asked whether Simon, who was surnamed Peter, were lodging there. (19) And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. (20) But arise, and get thee down, and go with them, nothing doubting: for I have sent them. (21) And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? (22) And they said, Cornelius a centurion, a

be the voice of God, replied that what in this way was declared clean, Peter dared not by his conscience bound by the Levitical law pronounce unclean. When this had been repeated three times and the vision had ended, and
16 Peter was perplexed as to what it signified, he heard
18 below at the door the two servants, for in this connection the soldier who has been sent for their protection is of no significance, inquiring for the house of the tanner Simon and whether a certain Simon Peter was living there. At once the Spirit led him to understand
19 the significance of the vision, namely, that he is to
20 follow these men without hesitation to Joppa, as God had sent them. What this hesitation could be, became clear to him at once, when upon inquiry, he learned,
21 that the man who had sent them had done so at the com-
22 mand of an angel that he might hear what God had commanded him through Peter. For notwithstanding all that the servants said in praise of Cornelius, the fact remained that he was a heathen, and strict Jewish custom forbade Peter from entering his house. Now, however, he knew, that he was to follow these men, and

righteous man, and one that feareth God, and well reported of by all the nations of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. (23) So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

(24) And on the morrow ¹they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. (25) And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and ²worshipped him. (26) But Peter raised him up, saying, Stand up; I myself also am a man. (27) And as he talked with him, he went in, and findeth many come together: (28) and he said unto them, Ye yourselves know ³how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or

¹Some ancient authorities read *he*.

²The Greek word denotes an act of reverence, whether paid to a creature or to the Creator.

³Or, *how unlawful it is for a man, etc*

he lodged them for the night, for they had that day made a journey of nine hours from Cæsarea. The next morning he went with them to the latter place, accom- 28 panied by several brethren from Joppa.

In this way, through the providential guidance of God, the first preaching among the heathen has now been begun. For when Peter, on the third day after 24 the messengers had been sent, arrived at Cæsarea, Cornelius, in anticipation of his coming, had invited his relatives and nearest friends, and when Peter was approaching and was about to enter the house, Cornelius 25 went out to meet him, and by kneeling down showed him the divine reverence that is due to the messenger of God. Peter naturally refused to accept such a token, as he was merely a human being; and while engaged in a conversation with Cornelius, Peter entered 27 the house, and found there a great assembly. He first 28 considered it necessary to explain to them how he had

unclean : (29) wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. (30) And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house ; and behold, a man stood before me in bright apparel, (31) and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. (32) Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter : he lodgeth in the house of Simon a tanner, by the sea side. (33) Forthwith therefore I sent to thee ; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. (34) And Peter opened his mouth and said,

- come to transgress the legal custom that absolutely forbids the Jew to enter the house of a person belonging to another nation, or even to associate with him.
- 29 God had instructed him personally to regard no man as profane or unclean. In this sense he had, through the message of Cornelius, interpreted the vision, and for this reason had unhesitatingly granted his request. Then he asked for what purpose he had been sent for.
- 30 Upon this Cornelius narrates that at the present hour
- 31 (three in the afternoon) he had for four days been engaged in prayer, because at that time an angel had assured him that his prayer would be heard, and that he had accordingly, daily at this hour, been praying that this promise might be fulfilled. As he had at the com-
- 32 mand of God at once sent for him, Peter had done
- 33 wisely in obeying His call, and he now saw before him all those assembled in the sight of God, in order to hear what he, at the command of God, had to communicate to them. In a specially solemn manner Peter then be-
- 34 gan. He declared that he, by these strange coincidences of divine Providence, had recognized clearly that God is not one who has regard for the external

Of a truth I perceive that God is no respecter of persons : (35) but in every nation he that feareth him, and worketh righteousness, is acceptable to him. (36) ¹The word which he sent unto the children of Israel, preaching ²good tidings of peace by Jesus Christ (he is Lord of all)—(37) that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached ; (38) *even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. (39) And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem ; whom also they slew, hanging him on a tree. (40)

¹ Many ancient authorities read *He sent the word unto*.
² Or, *the gospel*.

condition of a man, but among Jews and Gentiles considered only piety and doing right as the decisive factors 86 which determined who, in His eyes, was worthy of the message of redemption. This had first been sent to the children of Israel, when through Christ the joyful message of salvation was brought to them ; but as Christ is the Lord of all, God had sent this message also to them, namely, the heathen, and in this way 87 shows His impartiality. Peter refers to the report, 88 which had gone through all Palestine, and which since the baptism by John had started in Galilee, and necessarily must have reached their ears also. This report told them of that Jesus of Nazareth, who, in the baptism of John, had been consecrated with the Holy Ghost to be the Messiah, and had proved the power of His Spirit by His miraculous healings, especially, however, by casting out devils, which could not be possible without divine assistance. Here he now stood, as did all his fellow apostles, as a witness of all they had heard and of what He had done in the country of 89 the Jews, and in their capital city. But above all, they were witnesses of the fact that Jesus, after the Jews had even crucified Him, had on the third day been 40

him after he rose from the dead. (42) And he charged us to were chosen before God, even to us, who ate and drank with manifest, (41) not to all the people, but unto witnesses that Him God raised up the third day, and gave him to be made preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. (43) To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

(44) While Peter yet spake these words, the Holy Spirit fell

41 raised from the dead and had manifested Himself as the Risen Lord. For He had not appeared to all the people, but only to those who during the lifetime of Jesus had by God been selected to be witnesses, and had eaten and drunk with the risen Master after His
42 resurrection, in order to be able to testify of this. And, finally, the commission had been given them to preach Him to the people and to proclaim Him as the Judge of the world who had been appointed for this by God. With this it is at the same time said what Peter was
48 to declare to them also concerning Jesus as the Mediator of redemption. For all the prophets testified of Him, that every one who put his trust in Him should, through Him, whose name declares Him to be the Messiah, receive the forgiveness of sins, because as such He would not only judge, but must also be able to deliver men from this judgment.

This is the Pentecost of the heathen. No human
44 historian has described what took place in the hearts of this first congregation from among the Gentiles, when they heard the words of Peter. God knew it and testified of this by sending the Spirit down upon them, as was at once seen by the fact that they, as was the case with the believers from among the Jews on the first Pentecostal festival, began to glorify God with new

on all them that heard the word. (45) And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gifts of the Holy Spirit. (46) For they heard them speak with tongues, and magnify God. Then answered Peter, (47) Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? (48) And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

XI Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of

tongues, i. e. with those miraculous languages which were the expression of the first Christian enthusiasm for the salvation that He had given them in Christ. from Joppa, were not for a moment in doubt as to the 46 great importance of this event, which gave to the The Jewish Christians, all who had with Peter come 45 Gentiles the first redemptive gift of the Messianic era, which seemed to be destined for Israel exclusively, as is seen from their amazement, which is described almost as consternation. Peter, however, at once drew the necessary conclusion from this, namely, that bap- 47 tism, and thereby the reception into the Christian congregation, could not be refused to those whom God Himself distinguished as on an equality with the first believers, by imparting to them the gift of His Spirit. He caused them to be baptized by the brethren who 48 had accompanied him, in the name of Jesus Christ, so that the brethren would thereby signalize their full recognition of the heathen as Christians; and he himself, at their earnest request, remained a few days with them in order to teach them more fully concerning the gospel, and the new life which this gospel demanded.

The full significance of the Cornelius incident can be shown only in the light of what Luke narrates concern- 1

God. (2) And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, (3) saying, Thou wentest in to men uncircumcised, and didst eat with them. (4) But Peter began, and expounded *the matter* unto them in order, saying, (5) I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: (6) upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. (7) And I heard also a voice saying unto me, Rise, Peter; kill and eat. (8) But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. (9) But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. (10) And this was done thrice: and all were drawn up again into heaven. (11) And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. (12) And the Spirit bade me go with them,

8 ing its effects in Jerusalem. What caused offense there was not the fact that Gentiles had accepted the gospel, but that Peter had gone into the house of the uncircumcised and had sat down to table with them. This was thrown up to him when he returned to Jerusalem, because he seemed to have denied at Cæsarea the strict observance of the law, to which every circumcised person was bound. But upon this point depended the possibility of real mission work among the Gentiles; and for this reason Luke reports in full Peter's justification of his conduct over against this objection. In
4
10 order to do this it was only necessary for him to recount the different events that had led him on, and to narrate most fully, how God in a vision had directed him not to declare unclean what He had pronounced
11 clean. And as at this moment the three representa-
12 tives from the heathen city had come, the Spirit had commanded him to go with them and to make no dis-

making no distinction. And these six brethren also accompanied me ; and we entered into the man's house : (13) and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter ; (14) who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. (15) And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. (16) And I remembered the word of the Lord, how he said, John indeed baptized with water ; but ye shall be baptized ¹ in the Holy Spirit, (17) If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God ? (18) And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

¹ Or, *with*.

tinction whether they led him into a Jewish or into a heathen house. He had purposely taken with him the brethren, who had gone down with him from Joppa to Cæsarea, and these, now twice three witnesses, could testify concerning the whole matter. They had understood just as he did what God had commanded him in this vision, and had without hesitancy gone with him into that house of the uncircumcised. They were wit- 18
nesses of the fact, that Cornelius had reported that he 14
had sent for Peter in obedience to a divine command, 15
which it was obligatory for him to follow. At God's command he had proclaimed to him and to his house the way of salvation, whereupon, before he had even ended, the Spirit had fallen upon the hearers, as He had upon themselves on the day of Pentecost. Then he had thought of the promise of Jesus (i. 5), and had not been able to prevent the admission to the congregation, something that God had clearly indicated as His will by giving them the same gifts as those who 16
had become believers. To this those in Jerusalem 17
could raise no objection, and they could only glorify God, that He had brought the Gentiles also, through 18

(19) They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. (20) But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the ¹Greeks also, ²preaching the Lord Jesus. (21) And the hand of the Lord was with them : and a great number

¹ Many ancient authorities read *Grecian Jews*. See ch. 6. 1.

² See marginal note on ch. 5. 42.

the preaching of the gospel, to a change of heart, which prepared them for eternal life.

Luke sees a further sign of progress in the mission work among the Gentiles in the establishment of the
19 congregation in Antioch. He connects this with the scattering of the first congregation, which was caused by the persecution that followed upon the death of Stephen (viii. 1-4). He narrates that some of these scattered members came even to Phœnicia, to the island of Cyprus and to Antioch, the capital of the Roman province of Syria, everywhere proclaiming the
20 word, but exclusively to the Jews. But still there were some among them some who originally came from the island of Cyprus and from the north African district of Cyrene, and who from their youth had accordingly been accustomed to associate with the heathen. When they came to Antioch they spoke also to some Greeks, who as yet knew nothing of the God of the Jews, as had been the case with Cornelius. For this reason too they did not proclaim to them the Messiah of Israel, but the joyful message of the Jesus who has been exalted to be our divine Lord and who also then helped
21 adopted His worship. But according to Luke, this must have taken place at a time when the congregation at Jerusalem had begun to collect again, for he tells us, that when the report of the conversion of the Gentiles

that believed turned unto the Lord. (22) And the report concerning them came to the ears of the church which was in Jerusalem : and they sent forth Barnabas as far as Antioch : (23) who, when he was come, and had seen the grace of God, was glad ; and he exhorted them all, ¹that with purpose of heart they would cleave unto the Lord : (24) for he was a good man, and full of the Holy Spirit and of faith : and much people was added unto the Lord. (25) And he went forth to Tarsus

¹ Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

in Antioch came to their ears, they sent Barnabas there, 22 as they had Peter and John go to Samaria (viii. 84), although it was a great distance to Antioch. Barnabas, however, was himself from Cyprus (iv. 86), and was perhaps then acquainted with those missionaries who had founded this congregation. When he came to Antioch and saw the grace of God which had worked 23 faith in the newly converted, he rejoiced greatly and served them with his gift of prophetic address. But how fully he recognized the Christianity of these believing Gentiles is seen from the fact that he did not enjoin upon them the acceptance of the law or of any other obligation, but only admonished them, in the firm resolution of their heart, to cling to the Lord, through whom they had found redemption. Luke explains this by the 24 fact, that he was an excellent man, who, unlike others, did not want to cause the young congregation from the Gentiles any trouble, and did this, because he was filled with the Holy Spirit and accordingly possessed the excellent ability to admonish them to keep the same faith with which he was filled. By this recognition of a Gentile Christianity without the law a large number of adherents was added to the congregation and thereby to the Lord, also. A regular missionary activity Barnabas does not seem to have ventured to undertake, and accordingly for this purpose he sent for Saul from Tarsus, who, having grown up among the Greeks, un- 25

to seek for Saul ; (26) and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together ¹ with the church, and taught much people ; and that the disciples were called Christians first in Antioch.

(27) Now in these days there came down prophets from Jerusalem unto Antioch. (28) And there stood up one of them named Agabus, and signified by the Spirit that there should

¹ Gr. *en*.

derstood better how to deal with them, and had perhaps also already given proofs of his special ability to preach the gospel to the heathen. But he himself, too, did
26 not return to Jerusalem, but, as they had been hospitably received by the congregation, both men developed a wide missionary activity here during an entire year. But how great their success was, especially among the Gentile population, is seen from the fact that the disciples at this place were by the heathen no longer regarded as a sect of the Jews, but as an independent religious communion in contradistinction to the Jews and the heathen, and were called Christians.

27 In those days when Barnabas and Saul were working
28 in Antioch, it happened that in company with other prophets, a certain Agabus came to Antioch, who arose in the assembly, and in a vision given to him by the Spirit, figuratively predicted a famine that would come soon, and this really did occur later in the time of the Roman emperor Claudius. This gave the young congregation an occasion to thank the original congregation in Jerusalem for having sent to them Barnabas, who had done so much for them, and at the same time to give testimony of the fraternal communion of the Gentile Christians in Antioch with the Jewish Christians in Jerusalem. The famine that occurred seems to have caused much suffering, especially in Palestine,
29 and it was accordingly resolved that every member of

be a great famine over all ¹the world : which came to pass in the days of Claudius. (29) And the disciples, every man according to his ability, determined to send ²relief unto the brethren that dwelt in Judæa : (30) which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII Now about that time Herod the king put forth his hands to afflict certain of the church. (2) And he killed James the brother of John with the sword. (3) And when he saw that it pleased the Jews, he proceeded to seize Peter also.

¹ Gr. *the inhabited earth*.

² Gr. *for ministry*. Comp. ch. 6. 1.

the congregation, according to his ability, should send gifts to the brethren in that country. Naturally the funds that were collected were sent to Jerusalem as the capital city, and this was done through Barnabas and Saul. We learn in this connection that at this time there were now no longer almoners in Jerusalem, but elders, who had charge of the affairs of the congregation, and these gifts were delivered over to them.

Luke considers it remarkable that the representatives from Antioch were just at that time to be witnesses of the incarceration and the miraculous liberation of Peter. It happened that Herod Agrippa I., a grandson of Herod the Great, had secured the control of the entire country of his grandfather. During his reign the ¹ prosecution of the congregation was resumed, the attack being made on the prominent members. The king had ² already caused James, the brother of John, to be beheaded, and, in order to please the Jews, who hated the congregation most bitterly, he continued his fury, and ³ had Peter arrested and carefully guarded. But this happened to be the time of the unleavened bread, and it was decided by Herod to wait until the Passover was finished, in order not to desecrate the festival by the condemnation and execution of a convict. For that this was his purpose, is seen from the way in which he dealt with James. But then it was his intention to bring

And those were the days of unleavened bread. (4) And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him ; intending after the Passover to bring him forth to the people. (5) Peter therefore was kept in the prison : but prayer was made earnestly of the church unto God for him. (6) And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and guards before the door kept the prison. (7) And behold, an angel of the Lord stood by him, and a light shined in the cell : and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. (8) And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. (9) And he went out, and followed ; and he knew not that it was true which was done ¹ by the angel, but thought he saw a vision. (10) And when they were past the

¹ Gr. *through*.

Peter before the people, in order to offer them a spectacle such as would certainly please them, in that they would see the head of the leader of the hated Christ-disciples fall. And while Peter was being carefully
5 guarded in prison, the congregation continued steadfast in prayer for his deliverance, and this prayer was
6 heard. It was in the last night before Herod had intended to carry out his purpose, that Peter, bound by two chains, was sleeping quietly between two soldiers, while the prison gate was well provided with watchers.
7 Then an angel appeared in the prison, the light of
8 whom filled the place. But he was compelled first to awaken Peter from a deep sleep by striking him upon the side ; and then he commanded him to clothe himself quickly and completely, which he was also able to do,
9 because the chains at once fell off his hands. Peter did
10 not know what was taking place as he followed the angel, and he thought that he was seeing a vision or was in a dream. After the two soldiers on guard had been passed in safety, the iron door of the prison opened of

first and the second guard, they came unto the iron gate that leadeth into the city ; which opened to them of its own accord : and they went out, and passed on through one street ; and straightway the angel departed from him. (11) And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. (12) And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark ; where many were gathered together and were praying. (13) And when he knocked at the door of the gate, a maid came to answer, named Rhoda. (14) And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. (15) And

itself, and they were standing on the street. As soon as they got away from the prison the angel disappeared ; and only now Peter came to the full consciousness of what had happened to him, and how he had been delivered from all the evil that Herod had intended to inflict upon him in order to satisfy the wishes of the people. But at that time there lived in Jerusalem a certain Mary, the mother of John Mark, by whom, according to an old tradition, our second gospel was written, and who in 1 Pet. v. 18 is called a spiritual son of Peter. In her home, on this night, many had been gathered to pray for the liberation of Peter ; and 11 to this house he at once repaired, as soon as he had become fully conscious of the situation. When the 12 maiden who had charge of the door thought that she recognized in the voice that was calling for admittance, 13 that of Peter, and, before she opened had hastened to announce this joyful message to the whole assembly, they considered her out of her mind, and they thought that perhaps his guardian angel had assumed his voice, 14 in order to call upon his friends for help in his extreme peril. But Peter, when he was finally admitted, quieted 15

they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, it is his angel. (16) But Peter continued knocking : and when they had opened, they saw him, and were amazed. (17) But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

(18) Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. (19) And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be ¹ put to death. And he went down from Judæa to Cæsarea and tarried there.

(20) Now he was highly displeased with them of Tyre and Sidon : and they came with one accord to him, and, having

¹ Gr. *led away to death.*

their perturbation by narrating the course of events, 16 and asked them to report this to James, and to the 17 brethren, as he would be compelled to leave Jerusalem at once in order to secure his life. Such was the high standing of James, the brother of the Lord, in the congregation, that it seems that after the departure of Peter he took the latter's place in every particular.

Luke adds at this place the narrative of the divine judgment that was visited upon Herod, who had permitted himself to be made the instrument of the hatred 18 with which the Jews who had refused to become believers 19 persecuted the disciples of Jesus. After the king had satisfied his wrath over the escape of Peter by punishing the guards, he left Jerusalem, where he had been only for the purpose of celebrating the Passover, and returned to Cæsarea, where he usually resided. Just at this time he succeeded in settling a violent 20 quarrel with the Phœnician cities of Tyre and Sidon. These sent a delegation, who after they had gained the chamberlain of the king to their purpose, asked to have

made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. (21) And upon a set day Herod arrayed himself in royal apparel, and sat on the ¹throne, and made an oration unto them. (22) And the people shouted, *saying*, The voice of a god, and not of a man. (23) And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

(24) But the word of God grew and multiplied.

(25) And Barnabas and Saul returned ²from Jerusalem, when they had fulfilled their ministration, taking with them John, whose surname was Mark.

¹ Or, *judgment seat*. See Mt. 27. 19.

² Many ancient authorities read *to Jerusalem*.

the hostilities against them stopped, as the economic dependence of the cities upon the country of the king could not endure this any longer. On the day that had been appointed for the audience, King Herod, in his royal 21 raiment, ascended the chair of judgment and in the presence of the entire people delivered an address to the Phœnician representatives. But the people greeted him with loud and flattering exultations by which they blasphemed God. And as he had permitted himself to 22 be worshipped by them as God, the punishment of God's judgment overwhelmed him. He became the victim of a terrible disease, worms devouring his entrails, and in a short time he died. But the proclamation of the word 23 of God, which he had intended to suppress by his acts of violence against the Apostles, increased all the more, 24 the number of those proclaiming it constantly growing. Luke expressly states, that the two representatives from Antioch had been witnesses of these events, which 25 testified of the stubborn resistance of the people to the gospel and of the judgment of God upon their king, because in these he saw indications of new paths destined for the spread of the gospel. After they had fulfilled their mission, these two returned to Antioch, taking with them John Mark, who has been mentioned above.

XIII Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. (2) And as they ministered to the Lord, and fasted, the Holy Spirit said,

The answer, as it were, to what the Antiochene representatives had experienced in Jerusalem was the formal decision to undertake a mission journey. The gospel, rejected at the place where it was first proclaimed, had to seek new fields for its proclamation. So far the counsel of God was already manifest. But where this proclamation should be further undertaken depended upon the direction of Providence. There was as yet no thought of a mission among the Gentiles. All over the world there were synagogue congregations in which the scattered Jews were accustomed to assemble. To these the gospel must first be brought. With evident solemnity Luke reports the decision to undertake a mission journey in the Jewish Diaspora, as the scattered Jews were called. He connects it with his account of 1 the founding of the congregation at Antioch, where for a long time a congregation had been firmly established. Many years later, when Luke was writing this book, those men were still clearly remembered who at that time were at the head of the congregation and among whom the idea of this mission journey originated. There was, first of all, the Cypriote Barnabas, a man of prophetic gifts, and beside him the prophets Simon Niger and the Cyrene Lucius, who, according to x. 20, had probably from the outset preached the gospel at this place. But there were also teachers such as Manaen, a companion during his youth of the tetrarch Herod Antipas, known from the gospel records, and 2 also Saul of Tarsus, who had been called here at a later time. These men worshipped God in common and

Separate me Barnabas and Saul for the work whereunto I have called them. (3) Then, when they had fasted and prayed and laid their hands on them, they sent them away.

(4) So they, being sent forth by the Holy Spirit, went down to Seleucia ; and from thence they sailed to Cyprus. (5) And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews : and they had also John as their attendant. (6) And when they had gone through the whole

practised fasting, the purpose of this being, by prayer and contemplation, to examine how they could best serve their exalted Master, and advance His cause. Then the Spirit that spoke out of one or several of the prophets gave the direction, that Barnabas and Saul were the men whom the Lord had chosen for this work. He demanded, that these two should now be separated for the missionary activity that was to be undertaken from among those who in the future were to provide for the needs of the congregation. A new 8 fast was proclaimed, and amid prayers they laid their hands upon these men, in order to send them out formally on their missionary journey.

The first thing that is reported of this journey in detail is the conversion of the Proconsul in Cyprus. It was to this place the missionaries first went. This was the native country of Barnabas, and to this island some of the scattered members of the congregation of Jerusalem had come (xi. 19). The missionaries accordingly went from Antioch down the Orontes in 4 order to find in the harbor city of Seleucia a ship 5 bound for the island. They landed on the eastern coast at Salamis ; and they began at once, as must be presupposed, to preach in the synagogues, while they employed Mark only as a helper, perhaps, when it was necessary to baptize new converts. They then traversed the whole length of the island to Paphos on the 6

island unto Paphos, they found a certain ¹sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; (7) who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. (8) But Elymas the ¹sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. (9) But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, (10) and said, O full of all guile and all villany, thou son

¹ Gr. *Magus*, as in Mt. 2. 1, 7, 16.

7 west coast, which at that time was the capital city and the residence of the Roman Proconsul. He, whose name was Sergius Paul, was a man manifestly inclined to Judaism, because this faith proclaimed a God not worshipped in images, a divinity such as many hearts among the Gentiles had learned to long for. But a certain Jew, of the name of Bar-Jesus, or as he preferred to call himself, Elymas, i. e. the magician pure and simple, or the great magician, had managed to gain great influence and was practising his sorceries, as did Simon in Samaria (viii. 9, 10), and falsely claimed to be a prophet. But the Proconsul was wise enough, when the news was brought to him that new prophets of Judaism had appeared, to have Barnabas and Saul called before him, in order to hear what they had to say concerning God. When they then proclaimed to
8 him the gospel, the magician opposed them in a most violent manner, declaring that all their preaching was lies, and sought by all means to persuade the Pro-
9 consul not to accept the faith to which he evidently
10 was favorably inclined. Paul, however, filled with the Holy Spirit, at once saw through the magician and called him a child of the Devil, who was trying by tricks and deceptions to mislead men, and as an enemy of righteousness, i. e. of the state of being pleasing to God, who did not cease to prevent the straight way by

of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? (11) And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun ¹for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. (12) Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

¹ Or, *until*.

which God leads men to salvation and to entice them into ways of error. Paul declared to him that the punishing hand of God was already raised to afflict him with blindness. He who had pretended to show others the right way, should himself not see the sun but should feel his way in darkness, as long as it pleased God to manifest in his case, what his real state was. At once darkness fell upon him, and he went around feeling his way and seeking for somebody to take him by the hand and lead him. In consequence of this visible sign proving that God was with the missionaries, the Proconsul became a believer; for a doctrine, the opponents of which are at once visited by the punishment of God, could only be the doctrine of God Himself, which he must needs in astonishment revere. In this way the mission journey to Cyprus actually ended in the conversion of a high Roman official. This was, as it were, a preliminary example of still greater experiences, which they were to meet with in their further journey. But Luke further draws attention to two matters. He mentions that Saul, in addition to his Hebrew name Sha-ul, i. e. the one who has been secured by prayer, which was generally given in a Greek form, as a Roman citizen, bore also a Latin name, which was the same as the family name of the Proconsul. As Luke from this time on regularly called him by this name, he evidently purposed thereby

(13) Now Paul and his companions set sail from Paphos, and came to Perga in Pamphylia ; and John departed from them and returned to Jerusalem.

(14) But they, passing through from Perga, came to Antioch of Pisidia ; and they went into the synagogue on the sabbath

to indicate, that since Paul on this journey had begun to deal with Gentiles, he had regularly adopted this
18 name in order to approach them more easily as a Roman citizen. Moreover, when Luke reports, that the band of missionaries now took ship in order to reach the coast of Pamphylia, lying opposite the island, in Asia Minor, he describes it as a travelling company around Paul. So far he had always spoken of Barnabas and Saul, because Barnabas had been the prominent man in Antioch who had brought Paul to that place, and thereby was the natural leader of the mission. But now it had appeared during their work in Cyprus and especially in connection with the conversion of the Proconsul, that Paul was the real missionary called for this purpose by God ; and as a consequence, the leadership of this work naturally fell to him from this time. With this no doubt is to be connected the fact, that Mark, who was only taken along because he was the sister's son of Barnabas (cf. Col. iv. 11), separated himself from them when they arrived on the coast of Asia Minor, and returned to Jerusalem.

Luke now hastens on in his narrative to the events in Pisidian Antioch, where, according to God's counsel, the whole character of the mission was to be determined. From Perga, in Pamphylia, where the missionaries, according to v. 13, had made their first
14 stop on the soil of Asia Minor, they travelled through the whole province. Luke does not indeed mention anything about the matter ; it is clear from what fol-

day, and sat down. (15) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. (16) And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken : (17) The God of this people Israel chose our fathers, and exalted the people

lows that they must have preached in the synagogue, and created a great deal of excitement by so doing. In this way they came to Antioch in Pisidia, the second province on their way in Asia Minor, and on a Sabbath they went into the synagogue and sat down among the worshippers, waiting for an opportunity to 15 preach the gospel. And as it happened, after the regular lessons for this Sabbath had been read from the law and the prophets, the leader of the synagogue sent for them and asked them whether they felt inwardly called to make an address for the edification of the people, in which case they should notify him. From this it appears that the report that they were accustomed to speak in the synagogue, had already preceded the strangers. Here it is taken for granted that it is Paul 16 who arises, and by a motion of the hand indicates that he wishes to speak. He had already shown himself to be especially gifted in making a real missionary address, and he was at all places the chief speaker. It is also noticeable that he addressed himself not only to his fellow Jews, but also in express terms to those fearing God, i. e. to the Gentiles, who, without going over to Judaism, yet worshipped the God of Israel, and had come into the synagogue for the purpose of listening to His word. Indeed, from the very outset, he had them so much in mind that he began to speak of what this God of Israel had done, just as though the majority 17 of his hearers were not themselves Israelites and had

when they sojourned in the land of Egypt, and with a high arm led them he out of it. (18) And for about the time of forty years,¹ as a nursing-father bare he them in the wilderness. (19) And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years: (20) and after these things he gave *them* judges until Samuel the prophet. (21) And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the

¹ Many ancient authorities read *suffered he their manners in the wilderness*. See Dt. 9. 7.

known these things from their youth. Luke intends to give us here a picture of a Jewish mission sermon as delivered by the Apostle. He was accustomed to begin by stating that God had shown Himself to be the God of Israel by the election of the fathers, by the blessing of the people in the land of the strangers, by the exodus from Egypt, which He had accomplished with outstretched hand, i. e. with great miracles. He mentions the forty years' wandering, in the desert where
 18 God's patience was so sorely tried by the stubbornness of
 19 the people, and also the conquest of the heathen inhabitants of Canaan, so that from the time when the patriarchs had left the land that had been promised to them in order to go down into Egypt, it was 450 years before the people actually attained possession of it. Only in this way were the conditions fulfilled for the establishment of a kingdom in Israel, with
 20 which the Messianic promises are connected. In the
 21 Land of Promise God first gave the people judges, down to Samuel; and as he was at the same time a prophet, the people went to him with the petition for a king. God indeed granted this request, but the king whom He gave to them for the next forty years, Saul, was not that king upon whom the promise could be founded. Such a king was he whom God called after Saul had been deposed, namely, that David whom God Himself in

space of forty years. (22) And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, ¹I have found David the son of Jesse, a man after my heart, who shall do all my ²will. (23) Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; (24) when John had first preached ³before his coming the baptism of repentance to all the people of Israel. (25) And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose.

(26) Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation

¹ 1 S. xiii. 14; Ps. lxxxix. 20.

² Gr. *wills*.

³ Gr. *before the face of his entering in*.

Ps. lxxxix. 21, and 1. Sam. xiii. 14, calls a man after His 22 own heart. He was a type of Him through whom His counsels for redemption were to be carried out. From the seed of this king, according to His promises, He has 28 brought to His people Him who was to be the Re- 24 deemer and the Saviour of His people, namely, Jesus, of 25 whom Paul desired to speak to them. But it was necessary that John should precede His public appearance and preach a baptism of repentance by which the way was prepared for him. But as the measure of time that had been allotted to John was about to draw to a close, and people began to think that he himself was the Messiah (Luke iii. 15, 16), he expressly declared that he was not. A greater One was to appear after him, such an one as he characterizes in Luke iii. 16. In this way what Paul had said of Jesus appears as the goal of all the providential history of Israel, as He, the longer the time of preparation for Him continued, and the more preparations were needed for Him, appear all the more significant for the present generation.

After this introduction, the real redemptive message concerning Jesus begins. This is expressly addressed to 26

XIII, 27-31] WEISS'S COMMENTARY

sent forth. (27) For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. (28) And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. (29) And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. (30) But God raised him from the dead: (31) and he was seen for many days of them that came up with him from

the children of Abraham and to the proselytes among them, and to these in so far as they belonged to the Jews of the Diaspora. For to these, among whom Paul, the Cicilian Jew, together with his Cypriote companion, counted himself, the word of the redemption that had been achieved by Him had been
27 sent, because those who lived in Jerusalem, together with their leaders, had rejected Jesus. They had neither recognized Him as the one He was, nor had they understood what the prophets desired, by the words that they proclaimed so loudly. These were indeed read to them every Sabbath, so that they ought to understand them. And accordingly by their condemnation of Jesus they were destined to bring in fulfilment only the predictions of the prophets concerning the
28 sufferings of the Messiah. In what an irresponsible way they acted, is clear from this, that, although they could find no reply to give to the question of Pilate in reference to the innocence of Jesus, they nevertheless demanded that He be put to death. When in this way
29 everything written concerning Him had been fulfilled,
31 they took Him down from the cross and laid Him in a tomb, so that God actually raised Him from the dead; and after His appearance on several occasions to the disciples who had preceded Him from Jerusalem to Galilee, these were sent as witnesses of the resurrection to

Galilee to Jerusalem, who are now his witnesses unto the people. (82) And we bring you good tidings of the promise made unto the fathers, (83) that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, ¹Thou art my Son, this day have I begotten thee. (84) And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, ²I will give you the holy and sure *blessings* of David. (85) Because he saith also in another *psalm*, ³Thou wilt not give thy Holy One to see corruption. (86) For David, after he had ⁴in his own generation served the counsel

¹ Ps. ii. 7.

² Is. lv. 3.

³ Ps. xvi. 10.

⁴ Or, *served his own generation by the counsel of God, fell asleep.* Or, *served his own generation, fell asleep by the counsel of God.*

the Jews living there. But to the present hearers of this message other messengers of salvation were sent, who brought them the joyful news, that God had 82 completely fulfilled the promise made to the fathers. This promise had been fulfilled by the coming of Jesus from the seed of David and by His death (cf. v. 28, 27), and resurrection for the benefit of us, their children. The fact that Paul saw in this resurrection the com- 83 plete fulfilment of the promise made in Ps. ii. 7, we know from Rom. i. 4, according to which only by the resurrection of Jesus had He fully obtained the place of Sonship, from which He could entirely fulfil His redemptive work. Here he expressly adds, that by it He had been exalted to a life, which shall never again 84 become subject to death or to decay, and in this the prophecy of Is. iv. 3, had been fulfilled. Paul interprets this to mean that the blessings of the coming salvation that had been promised to David could be certainly given us only when Jesus as the Mediator of redemption has been transferred into a life that is exalted above all mortality. Luke considered it neces- 85 sary at this place to add from the address of Peter, ii. 29, sqq., the remark, that Jesus before His resurrection had not seen corruption, as Ps. xvi. 10, applies only to 86

yourselves unworthy of eternal life, lo, we turn to the Gentiles. (47) For so hath the Lord commanded us, *saying*,

¹ I have set thee for a light of the Gentiles.

That thou shouldest be for salvation unto the uttermost part of the earth.

(48) And as the Gentiles heard this, they were glad, and glorified the word of ²God : and as many as were ordained to eternal life believed. (49) And the word of the Lord was spread abroad throughout all the region. (50) But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. (51) But they shook off the dust of their feet against them, and came unto

¹ Is. xlix. 6. ² Many ancient authorities read *the Lord*.

47 the way. The Apostles then began to devote themselves to the heathen, by doing which they manifestly were only obeying a command of the Lord, which had
48 been predicted already in Is. xlix. 6. The Gentiles were exceedingly rejoiced and at this glorified this word of God, which opened to them expressly the way to redemption. They became believers, not all of them indeed, but only such as by divine election had been ordained to eternal life, and in whom the preaching of the Apostles had awakened faith and called them into the congregation. But beyond the city of Antioch also the word of God spread throughout the whole province
49 of Pisidia. This naturally increased the hostility of the Jews. They succeeded in arousing the women proselytes,
50 who at all times were inclined to show the greatest zeal for the newly accepted religion, especially the most prominent among them, some of whom had the greatest influence with the city authorities. And a persecution resulted, which grew to such dimensions that the missionaries were formally expelled from the city. There-
51 upon these latter declared through a symbolical action understood by all, that they would have nothing more to do with the Antiochenes, and accordingly refrained

Iconium. (52) And the disciples were filled with joy and with the Holy Spirit.

XIV And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. (2) But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. (3) Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. (4) But the multitude of the city was divided; and part held with the

from further work among them and resumed their journey. But the new converts in the city, far from permitting themselves to become unfaithful to the gospel through this persecution, or even to be discouraged, were filled with the great joy of the gospel, which God crowned by the gifts of His Spirit.

Only for the purpose of showing that the experience of the missionaries at Antioch was not the only one of this kind, Luke briefly makes mention of what happened to Paul in Iconium. It is expressly mentioned, 1 that his experiences at this place, to which he had gone, according to xiii. 51, were exactly the same, namely, that in consequence of his preaching in the synagogue many of the Jews and the Gentiles became believers and that the Jews, who remained disobedient to the commands of the gospel, aroused the minds of the Gentiles to hostility against the brethren. Luke 2 states that they remained here for many days, and 3 their open activity was especially supported by the fact that God confirmed the word of His grace that they 8 preached as the message of His salvation by means of signs and wonders. As a consequence of this the whole native population was divided, one part siding with the 4 Jews, the other with the Apostles, an appellation here

Jews and part with the apostles. (5) And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, (6) they became aware of it, and fled into the cities of Lycaonia, Lystra and Derbe, and the region round about; (7) and there they ¹preached the gospel.

(8) And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. (9) The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, (10) said with a loud voice, Stand upright on thy feet.

¹ See marginal note on ch. 5. 42.

given to the missionaries probably without any reference to their later official title. But when the Gentiles, 5 who had been aroused against them in conjunction with 6 the officials of the Jews, made an attack on them, in order to do them bodily harm, they escaped the storm and fled to the other cities of Lycaonia and the 7 neighborhood. Here they devoted themselves to the proclamation of the gospel. Only one episode of this period is narrated, namely, the healing of the lame man in Lystra, because it again shows how the hostility of the Jews at all places interfered with the Apostles' success among the Gentiles.

8 There was a man in Lystra who had been lame from his birth. His feet were without strength, so that he 9 had never walked a step. This man had been a constant hearer of Paul, and the latter read in his face, that was shining with pleasure on account of the new message of redemption, that he had learned to believe that he could be healed. When Paul then, with a 10 loud voice, commanded him to stand upright upon his feet, he leaped for joy and went about like an uncrippled man. For the first time we read of the effect which a miracle of this kind had on a purely heathen population, which did not consist of educated Greeks

And he leaped up and walked. (11) And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. (12) And they called Barnabas, ¹ Jupiter; and Paul, ² Mercury, because he was the chief speaker. (13) And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. (14) But when the apostles, Barnabas and Paul heard of it, they rent their garments and sprang forth among the multitude, crying out (15) and saying, Sirs, why do ye do these things? We also are men of like ³ passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who

¹ Or. *Zeus*.

² Or, *Hermes*.

³ Or, *nature*.

but of native Lycaonians. In the missionaries they thought they saw, according to their popular supersti- 11
tion, gods in human form, and proclaimed that in Bar- 12
nabas as the older Zeus had appeared from heaven,
and Paul, who on account of his speaking seemed to
be the messenger of the gods, was revered as Hermes.
Already the priest of Zeus, whose temple was at the 13
gates of the city, was bringing in the oxen and the
garlands into the porticoes of the temple, in order to
decorate the sacrifices, which he intended to present
in conjunction with the people to the gods who had
come among them. Luke describes vividly the haste 14
with which the two Apostles (among whom Barnabas is
mentioned first because the sacrifice was primarily in-
tended for him), with the usual expression of sorrowful
indignations, forbid such disgusting deification of men.
Naturally it is Paul who appeals to the crowds and
tells them that they, the Apostles, are human beings of 15
the same nature as themselves. They had come for
the purpose of bringing them a joyful message, namely,
that the time had come to turn from the vain idols to
the living God, who by the creation of the world has
shown that He alone is deserving of such worship.

made the heaven and the earth and the sea, and all that in them is: (16) who in the generations gone by suffered all ¹nations to walk in their own ways. (17) And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. (18) And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

(19) But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. (20)

¹Or, *Gentiles*. See ch. 4. 25.

- 16 He had indeed, in the past ages, permitted the Gentiles to go their own way, without demanding of them, as
 17 He is doing now, to turn back. And yet He had given them plenty of reasons for doing this, as He had not suffered Himself to be without testimony by His acts of kindness. For it had been He who had given them rains and fruitful seasons from heaven, from which result all pleasant feelings proceeding from the satisfaction of heart. Notwithstanding these words he had difficulty in quieting the multitude and preventing them from sac-
 18 rificing to them. Here then was a soil well prepared for the winning of an enthusiastic people to their gospel. All
 19 the more disappointing is it that as soon as the report of these things spread, the hostile Jews from Antioch and Iconium came over in order to thwart this success. It was natural that the fickle crowd should be easily persuaded to change their views as suddenly as they had accepted them. Fanaticism was first directed against Paul as the real protagonist of the gospel. They stoned him in the public market-places, and when, as they thought, he was dead, they dragged him out of the city, lest it should be desecrated by the presence of the body of one who was such an enemy of the gods. Paul himself afterwards makes mention of this
 20 stoning (2 Cor. xi. 25). But when the disciples who

But as the disciples stood round about him, he rose up, and entered into the city : and on the morrow he went forth with Barnabas to Derbe, (21) And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, (22) confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. (23) And when they had ap-

had been acquired in the city surrounded him, to see whether he could yet be saved, he arose, being protected miraculously from a shower of stones, and went with them into the city. There, of course, in the face of the fanaticism that had been aroused among the people nothing further could be done, and hence Paul and Barnabas left the city and went to the neighboring Derbe.

With their arrival here the journey ended. We easily recognize here the directing hand of Paul, who did not permit himself to depart from the systematic pursuit of the mission even by persecutions. After they 21 had preached the gospel in Derbe and gained many disciples, they turned back, for from here the congregations in Lycaonia could reach out their hands to those of Cilicia, which had probably been founded by Paul as this was his native country. Thus throughout the entire southeastern coast of Asia Minor there was now a complete chain of such congregations. Then they once again visited on the way home, the early scenes of their Apostolic activity, and strengthened the new 22 converts inwardly and outwardly. They did so inwardly by admonishing them to remain firm in the faith even among all distresses, which, according to the command of God, were inseparable from the life of a Christian ; externally, by giving to the congregation, 23 through the election of elders, a settled organization,

pointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. (24) And they passed through Pisidia, and came to Pamphylia. (25) And when they had spoken the word in Perga, they went down to Attalia; (26) and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. (27) And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. (28) And they tarried no little time with the disciples.

¹ Or, *brought the good tidings.* Comp. ch. 5. 42.

and with prayer and fasting commending them to the Lord in whom they had learned to believe. In this
24 way they journeyed back again though Pisidia to Pam-
25 phylia. Only in Perga did they resume the preaching of the word, because they had merely passed through this place in their previous journey. From here they went down the course of the river Catarrhactes to the harbor city of Attalia, where they took a ship for Antioch in
26 Syria. From this place the missionaries had been sent out, with a prayer that the grace of God might prepare them for the work which they had now so far been doing. Unfortunately the narrative, which mentions only the principal facts that seemed of importance to Luke, does not give us the slightest information as to
27 the time spent on their journey. Immediately after their arrival the missionaries called a meeting of the congregation and reported how much God had accomplished through His gracious and helpful communion with them, and especially how, through this missionary journey, from which in the outset they had not contemplated such far-reaching results, it had been made possible for the Gentiles also to attain to faith. Certain it is that it was only on this journey that Paul, by the successes that God granted him, became assured of the
28 fact that he had been especially called to be the Apostle

XV And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. (3) And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. (8) They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and

of the Gentiles. The narrative closes with a reference to the fact, that Paul and Barnabas tarried for a considerable time with the disciples in Antioch.

But Luke does not consider the transfer of the gospel from the Jews to the Gentiles as settled until the original congregation in Jerusalem has formally recognized the right of Gentile congregations to remain free from the law. He accordingly reports the deliberations in Jerusalem with reference to the Gentile question. These deliberations were occasioned by a number of 1 Palestinian Jewish Christians, who had gone down to Antioch for the purpose of demanding the circumcision of the Gentile Christians according to the Mosaic law, as a condition of their participation in redemption. This caused a great excitement in the congregation, which for the most part consisted of former Gentiles, and especially provoked a sharp quarrel with the two 2 missionaries, whose entire work among the Gentiles was thereby declared to be insufficient. Therefore it 8 was decided to send them, together with some members of the congregation, to the Apostles and elders in Jerusalem in order to confer with them concerning this controverted question. The congregation accompanied them in solemn procession, and as they passed through Phœnicia and Samaria they caused great joy among all the brethren by their reports of the conversion of the

they caused great joy unto all the brethren. (4) And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. (5) But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

(6) And the apostles and the elders were gathered together to consider of this matter. (7) And when there had been much questioning, Peter rose up, and said unto them,

4 Gentiles. In Jerusalem they were warmly welcomed by the congregation and their authorities, which encouraged them to narrate here as in Antioch the story of
5 their success. Then several members of the congregation arose, who had formerly belonged to the sect of the Pharisees and had taken all their zeal for the law over with them into Christianity. These men demanded most persistently that submission to circumcision and the keeping of the entire Mosaic law must be demanded
6 of the Gentile converts. It therefore became necessary formally to call a full congregational meeting in order to examine more closely what was to be thought of this demand. For, apparently, it did not seem to be an unreasonable demand, that the Gentiles, if they were to take part in the redemption that had been promised to Israel, must first connect themselves with the congregation of the Old Testament, as this had hitherto been done by those who were proselytes in the full sense of the term.
7 In the violent contention that now arose in reference to the Gentile question, Peter was the first to speak. He was able to do this, because he could simply refer to the fact which had opened his eyes in this matter. This was the well-known Cornelius incident, concerning which we here learn, that it belonged to a much earlier period than would seem to be the case according

Brethren, ye know that ¹a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the ²gospel, and believe. (8) And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; (9) and he made no distinction between us and them, cleansing their hearts by faith. (10) Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor

¹ Gr. *from early days*.

² Or, *good tidings*.

to the account of Luke, who arranges the different events according to their contents and not chronologically. This story had been known to his hearers for a long time, as it did not occur in distant heathen lands, as did those conversions concerning which this dispute had arisen, but in their own environment. At that time God had already selected for Himself those among the Gentiles who through the preaching of the word were to hear the gospel and to attain to faith. He, the Searcher of hearts, by the fact that He granted to them the Spirit as He did on the first Pentecost to the believers of the stock of Israel, had Himself given to the Gentile converts the testimony, that they were as well pleasing to Him as were those from among the Jews. 8 It is indeed true, that the former in the eyes of the 9 Jews were yet unclean because they were uncircumcised; but God had done away with this difference, after He had Himself, by giving them faith, which He had worked in their hearts, purified their hearts from all that which alone made the Gentiles displeasing in His eyes, namely, from the disobedience to Him and His word. They would be tempting God and be claiming that He had given His Spirit to unworthy persons, if despising the testimony which God Himself had given 10 concerning them, they should now attempt merely by this to make them worthy of union with the congregation of the disciples, that they lay upon them the

we were able to bear? (11) But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

(12) And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them. (13) And after they had held their peace, James answered, saying,

Brethren, hearken unto me: (14) Symeon hath rehearsed how first God visited the ¹ Gentiles, to take out of them a

¹ See marginal note on ch. 4. 25.

burden of the whole law. They should remember that neither themselves nor their fathers had ever been able to keep the law; and that now they themselves were being conducted solely by the hand of the exalted Lord Jesus to be delivered in the final judgment from condemnation and to be saved, exactly as those who were as little benefited by observance of the law as they themselves were.

12 No one was able to reply to this statement of the case; but all willingly listened to Barnabas and Paul, the former in this connection being again mentioned first, because he originally had been a member of this congregation. These two speakers explained how many signs and miracles God had performed among the Gentiles through them, and had thus most certainly testified that these people were acceptable to Him. 13 When they had finished, James, as the head of the congregation, made an address in which he gave the final decision. He too refers to the fact, from which Peter had started out. But he did not draw from this the same conclusion as Peter had done, namely, that God had put on the same level with the Christians from among the Jews those from among the Gentiles. He merely stated, that God had at this time begun to choose for Himself a new people who were to hear His

people for his name. (15) And to this agree the words of the prophets ; as it is written,

(16) After these things I will return,

And I will build again the tabernacle of David, which is fallen ;

And I will build again the ruins thereof,

And I will set it up :

(17) That the residue of men may seek after the Lord,

And all the ² Gentiles, upon whom my name is called,

(18) Saith the Lord, ³ who maketh these things known from of old.

(19) Wherefore my judgment is, that we trouble not them

¹ Am. ix. 11, 12.

² See marginal note on ch. 4. 25.

³ Or, *who doeth these things which were known, etc.*

name, a people of God from among the Gentiles. He 15
 appealed for this to Amos ix. 11, 12, where in contra- 17
 distinction to those people of Israel who had been re-
 established in the time of redemption, the Gentiles
 were set apart as those over whom His name should
 be uttered, and who accordingly were to be called the
 people of God. God had from olden times declared 18
 this through His prophets. He, too, was unwilling to
 place the burden of the yoke of the law upon those who
 from among the Gentiles had been converted to God,
 because God had expressly declared by this dis-
 tinction between the new people of God and the old,
 that a difference between them, should exist and should
 continue to exist. But it is necessary to impose restric- 19
 tions upon the Gentile Christians. First they must avoid
 all contamination of idolatry, such as would result from
 the eating of the meat of heathen sacrifices ; and, sec-
 ondly, they must keep from fornication, i. e. extra
 marital connection of the sexes, which among the Gen-
 tiles was regarded as morally indifferent, but was for-
 bidden by the word of God. To this he added as the
 third, abstention from that which is strangled, i. e.
 from the flesh of animals, from which, when killed
 the blood had not been drained (cf. Lev. xvii. 13, 14).

that from among the Gentiles turn to God ; (20) but that we¹ write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. (21) For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

(22) Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas ; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren : (23) and they wrote *thus* by them,² The apostles and the

¹ Or, *enjoin* them. ² Or, *The apostles and the elder brethren.*

20 The use of blood in general had been forbidden (Deut. xii. 16-23), because God had expressly appointed the blood of animals to be a medium of atonement, and thereby had sanctified it to Himself (Lev. xvii. 11). He bases this demand on the fact that through the reading of the law on the Sabbath day among the Jews in the synagogue everywhere in foreign lands, abhorrence of this had been kept alive among the Jews to such an extent, that they would regard themselves as
21 being separated by an impassable chasm from the Gentile Christian, who did not observe the law, and they would have nothing to do with Christianity, if the Gentile Christian should not abstain from these things.

So important did the result of these deliberations seem to Luke that he very fully reports the way in
22 which this resolution was carried out. They first selected two men, who together with Paul and Barnabas were to take the written copy of the resolution to Antioch. These were men of prophetic gifts, and belonged to the leading authorities in Jerusalem. One was a brother of that Joseph Barsabbas who had been a candidate at the election of Apostles, i. 23, the other a certain Silas. Such a document was not deemed
23 sufficient without oral explanation or admonition. From its tenor, as reported by Luke, we learn that it

elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: (24) Forasmuch as we have heard that certain ¹who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; (25) it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, (26) men that have hazarded their lives for the name of our Lord Jesus Christ. (27) We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. (28) For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: (29) that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

¹ Some ancient authorities omit *who went out*.

was intended not only for Antioch, but for all the Gentile Christians in Syria and Cilicia, who had maintained the closest relation with Jerusalem. In the 24 document addressed to the congregations very sharp censure is dealt out to those who, without any authorization from the mother-church, had brought confusion into the congregations, by demanding their acceptance of the law, to the sore perplexity of the Gentile Christians. The honorable testimony is accorded to the two missionaries, through whose activity the whole question 25 had been brought about, that they had risked their 26 lives in their work for the name of Jesus and thereby had earned the love of the first congregation. The 27 resolution, which the delegates were to explain more 28 fully, was ascribed to the Spirit that ruled over the congregation, and without an appeal to whom for enlightenment, it certainly would not have been decided that, with the exception of these points, no other legal burden should be put upon the Gentile Christians. In lay- 29 ing down these three points, the first is explained to

(30) So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. (31) And when they had read it, they rejoiced for the ¹consolation. (32) And Judas and Silas, being themselves also prophets, ²exhorted the brethren with many words, and confirmed them. (33) And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.³

¹ Or, *exhortation*.

² Or, *comforted*.

³ Some ancient authorities insert, with variations, ver. 34, *But it seemed good unto Silas to abide there*.

the effect, that it refers chiefly to the eating of the meat of heathen sacrifices, and for that reason the forbidding of the use of blood is to be at once connected with it, for which purpose only that which was strangled is mentioned, because both acts were in themselves only adhering to Jewish laws concerning eating. These are not to be regarded as unchangeable laws of God, but, as the document expressly states, as prohibitions by the observance of which they would advance their own well-being. It certainly was clear, that everything, that filled up the gulf between Jewish Christians bound by the law and the Gentile Christians not bound by the law was a benefit to the latter as much as, according to the state-

80 ment of James (cf. xv. 21), it was for the former.

81 When the letter was delivered in Antioch, great rejoicing naturally resulted, because now their minds were

82 completely tranquillized and the question which had

83 caused so much anxiety among them, was forever settled. The two representatives of the Jerusalem congregation remained for some time in Antioch in order to utilize their gift of prophecy for the exhortation and confirmation of the local congregation, and were then dismissed with a message of peace to those who had sent them.

84 A later addition to our text further states that Silas decided to remain in Antioch. We will see at once whence this statement originated, although from the

(35) But Paul and Barnabas tarried in Antioch, teaching and ¹preaching the word of the Lord, with many others also.

(36) And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. (37) And Barnabas was minded to take with them John also, who was called Mark. (38) But Paul thought not good to take with them him who withdrew from them from Pamphylia, and

¹ Comp. marginal note on ch. 5. 42.

clear language of what precedes, it is shown to be incorrect.

After Luke had thus far shown that through the manifest guidance of Providence the gospel had passed from the Jews to the Gentiles, he now, in the third part of this book, describes the real Gentile mission work of the Apostle Paul. He reports in detail how this mission journey of Paul to the Gentiles was brought about, which was destined to found the great Gentile Christian Church in two continents, after the Jerusalem Decree had formally and solemnly recognized the Gentile Christian Church as free of the law. For in this case, too, it was not a humanly planned undertaking, and it is the purpose of Luke to show that this journey was undertaken through a special divine Providence. He places us in 85 the time when Paul and Barnabas were tarrying in Antioch and were teaching the congregation and preaching the word concerning the exalted Lord as a joyous message to the unconverted. But as there were in Antioch also other prophets and teachers (cf. xiii. 1), who could attend to this work, Paul proposed to Barnabas to undertake a visitation journey to the cities in which dur- 87 ing their common journey they had preached the gospel. 88 Barnabas consented to this, but insisted that they should again take John Mark with them. Paul could not consent to this, as it did not seem to him to be the

not went with them to the work. (39) And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: (40) but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. (41)

proper thing to have him take part in this visitation of those congregations in the founding of which he had taken no part, as was the case with the congregations in Asia Minor. The expression used by Luke does not go to show that he criticised him for this, but the narrator nevertheless sharply emphasized the fact, that this matter led to a quarrel between the two missionaries, 89 which resulted in their separation. There must have been other causes at work to produce this which Luke either did not know or did not care to mention. We must not forget, that the manner in which he directly connects this journey with the Jerusalem Decree is intended to make clear, that only through this decree could a way have been opened for the real Gentile missionary work, in the prosecution which Paul no longer had to fear that in his work among the Gentiles he would become an object of suspicion to the mother congregation or ever be hindered by the latter. Naturally the question of order of time in this matter was of no consequence. At any rate because of this agreement Barnabas alone undertook this visitation to the congregations in Cyprus accompanied by Mark, who had participated in founding them. Luke now calls the latter by that name which alone he afterwards bears in his future missionary activity.

It had now become for Paul a matter of importance to gain another companion for his intended journey; 40 and he selected for this purpose that Silas who had brought to Antioch the resolutions of the congregation

And he went through Syria and Cilicia, confirming the churches.

XVI And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. (2) The same were well reported of by the brethren that were at Lystra and Iconium. (8) Him would Paul have to go forth

in Jerusalem. We can now understand how the supposition arose that at that time he had remained in Antioch (cf. xv. 32), which could have happened only in connection with a later visit of Silas in Antioch when Paul selected him as a traveling companion. On this occasion Paul was solemnly commended to the Lord in view of his enterprise and went by land through the Syrian and Cilician churches, to whom Silas had been instructed 41 to communicate the Jerusalem resolutions, and he strengthened the congregations. From here Paul reached the last point of their former missionary journey in Asia Minor, namely, Derbe.

As he passed through the congregations he had at 1 that time established he found in Lystra a disciple, who was born from a mixed marriage, his mother being a Jewess converted during Paul's first visit there, and his father a Greek Gentile. Whether he had on that occasion been converted by Paul, or afterwards by his grandmother Eunice (2 Tim. i. 5), we 2 do not know. Paul heard not only in Lystra but also in 8 Iconium many good things of this youth, and for that reason desired to take him on his further journey as a helper, as on his first journey he had taken Mark. An objection to this was the well-known fact, that the father of Timothy was a Greek, and he in consequence had not been circumcised, and accordingly all the Jews of that place, and wherever he would visit later, would take offense at the unclean association with

with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. (4) And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. (5) So the churches were strengthened ¹in the faith, and increased in number daily.

(6) And they went through ²the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the

¹ Or, *in faith*,

² Or, *Phrygia and the region of Galatia*.

one who was uncircumcised. It was in perfect agreement with the principles that Paul had repeatedly expressed, according to which he would not give any offense to those to whom he preached the gospel which would prevent them from accepting it (cf. 1 Cor. ix. 20), that he caused Timothy to be circumcised. Without question he saw in this, that he was securing a helper who could permanently accompany him on his mission journeys, while Silas had been with him only now and then, a sign from God that now for the first time he was really to begin his independent missionary work. He accordingly brought his visitation to a close, as no further reports are given of any visit to the congregation of Pisidia and Pamphylia farther than Iconium, and he now desired to
4 see what new ways God would point out to him. Luke
5 presupposes that in the Lycaonian congregations, as in those of Syria and Cilicia, he impressed upon them the Jerusalem resolutions, and only adds further that the congregations in these places were strengthened and constantly increased in number.

When Paul had convinced himself that, in accordance with the divine will, he was to seek another missionary territory, he selected at first Western Asia Minor,
6 and so journeyed through Phrygia and Galatia, which lay between him and Western Asia Minor. Luke does not seem to know that in the latter district he was

word in Asia ; (7) and when they were come over against Mysia, they assayed to go into Bithynia ; and the Spirit of Jesus suffered them not ; (8) and passing by Mysia, they came down to Troas. (9) And a vision appeared to Paul in the night : There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. (10) And when he had seen the vision, straightway we sought to

obliged by sickness to tarry and that he made use of this time to do some work there (cf. Gal. iv. 13), or else he has ignored this fact. He proceeds to show how Paul came to visit Europe, where for the present he was to find his chief field of activity. For as he passed through these border provinces of Asia Minor in order to preach there, he was prevented by the Spirit from following his own inclinations. We know from the repeated statements he afterwards made that the Spirit gave to him the special direction to preach only in places where no foundation had yet been laid (cf. Rom. xv. 20 ; 2 Cor. x. 15, 14). Accordingly this hindering by the Spirit must have been caused by the fact, that at these places there were already older Jewish Christian congregations (cf. 1 Pet. i. 1). As he came near Mysia, the most northerly of the provinces of Asia Minor, his intentions were to press on 7 thence to the province of Bithynia lying to the north-east ; but this, too, the Spirit of Jesus would not permit him to do. Accordingly there was nothing left him but to go to the sea-coast along the border of the two 8 provinces, and in this way he came to Troas, which at that time probably belonged to neither province. It was here that in a vision by night he received the command to go to Macedonia. It was at this place that he 9 was joined by the Greek physician Luke, who afterwards wrote the book of the Acts : for from this point the historian describes events as an eyewitness Here they 10 looked around for an opportunity to sail to Macedonia,

go forth into Macedonia, concluding that God had called us to
¹ preach the gospel unto them.

(11) Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; (12) and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. (13) And on the sabbath day we went forth without the gate by a river side, ² where we supposed

¹ Gr: bring the good tidings. See ch. 5: 42.

² Many authorities read where was wont to be, etc.

as the vision that Paul had seen led them to the conclusion, that God had called the missionaries to proclaim the gospel in Macedonia. They accordingly set sail from Troas and, passing by the island Samothrace, came the next day to Neapolis, the seaport on the
11 Strymonian gulf. From here they went to Philippi,
12 the first city of importance in the first of the four districts into which the Roman province of Macedonia was divided, which as a Roman colonial city enjoyed many privileges. Here Paul decided to remain in order, in accordance with the command given him, to preach the gospel in Macedonia at the first available opportunity. He was to see soon enough that God had Himself prepared this place for him. Paul began his mission everywhere by seeking out the Jews first, partly on account of his intense love for his own people, and partly because among the proselytes of the Jews he found the most natural connecting link for communication with the Gentiles. But in Philippi the Jewish element must have been very small, as they did not even possess a synagogue. But he presupposed, and correctly, that they had outside of the city gates at least a place for
18 prayer, where the river near by furnished the necessary water for the legal washings and purifications. To this place he proceeded on the following Sabbath, and, as expected, found there a group of women who were performing their devotions in common, and with them he

there was a place of prayer ; and we sat down, and spake unto the women that were come together. (14) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. (15) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

could speak of that which he had come to announce. And again it was a woman proselyte whom he first succeeded in winning, a dealer in purple from Thyatira, who after her native country was called Lydia, and is so named in the Acts. But God did more than 14 open her heart, so that she listened to the preaching of Paul, and was converted together with her whole house. Paul, in after years, still recalled with feeling her in- 15 tense zeal for the mission cause (cf. Phil. i. 5), according to which from the first day on she strove to gain a firm foothold for the mission in her city. She did not rest until she had persuaded the missionaries to take lodging in her house.

Hopeful as the work of the Apostles seemed to be in Philippi, it came to an end with disappointing suddenness. Upon Paul the treatment that had been accorded him in Philippi made such an impression, that he saw the seal set upon his divine mission through the manner in which he, notwithstanding this, retained his joy in his mission work (1 Thess. ii. 2). For this reason Luke does not make any further mention of the entire and—as can be concluded from the Epistle to the Philippians—successful activity of the Apostles among the Gentile population of the city, but at once proceeds to describe the incarceration of the Apostles. To this must be added, that we see that the narrator was present at the first

(16) And it came to pass, as we were going to the place of prayer, that a certain maid having ¹ a spirit of divination met us, who brought her masters much gain by soothsaying. (17) The same following after Paul and us cried out, saying, These men are ² servants of the Most High God, who proclaim unto you ³ the way of salvation. (18) And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

¹ Gr. *a spirit, a Python.* ² Gr. *bondservants.* ³ Or, *a way.*

meeting with the maid who was to become the innocent cause of this persecution, but soon afterward had to leave the city, as he describes nothing further as an eye-
16 witness. This maid, whom they met for the first time on the way to the place of prayer, had a spirit of divination, as they were accustomed to call the evil spirit by which she was possessed. Several men maintained her at joint
17 expense, and made great profit through her divination. Just in the way in which the demoniacs in the gospel at first recognized and addressed Jesus as the Messiah, she too recognized the missionaries as the servants of the Most High God, who at His command were proclaiming a way of deliverance; and she cried after them, making this announcement. How often she repeated this and how long this continued, the narrator does not say, as he had in the meanwhile left the company of the Apostles. But at last the Apostle no longer per-
18 mitted that in this way it should seem that the cause of God was being aided by the unclean spirit, and he commanded, as Jesus had done in similar cases, that in the name of Jesus the evil spirit should depart. Thereby, of course, the source of income for the masters of this maiden was destroyed, and this caused them to take the two missionaries to the market-place, i. e. to the forum or to the place of judgment, where the city official, who in colonial cities

(19) But when her masters saw that the hope of their gain was ¹ gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, (20) and when they had brought them unto the ² magistrates, they said, These men, being Jews, do exceedingly trouble our city, (21) and set forth customs which it is not lawful for us to receive, or to observe, being Romans. (22) And the multitude rose up together against them: and the ³ magistrates rent their garments off them, and commanded to beat them with rods. (23) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (24) who,

¹ Gr. *come out*.

² Gr. *prætors* comp. ver. 22, 25, 26.

was a Roman prætor, held court. Here, however, it also becomes clear that Paul and Silas had been at work for some time in the city, for they are charged with creating a commotion among the inhabitants of the city by the proclamation of religious cults that are not legal. But as the Jewish religion was permitted 20 in the Roman empire, it must have already become 21 apparent that these two Jewish men were introducing an altogether different cult and different ceremonies than the Jewish. To the people of the city they still passed for Jews; and here again we see how these missionaries in the course of a long and successful work aroused the hostility of those who had refused to believe, because of the popular hatred of the Jews, that existed through the Roman Empire, and which was probably aroused still more by the men who, having suffered loss in the case of the maid, and the people at once took sides with these men. But this must have taken 22 place in a tumultuous manner, so that the official, through this outburst of fanaticism, permitted himself to be led to a perfectly unjust and even passionate course of action, and without further examination ordered that the missionaries be publicly beaten with rods and imprisoned. But on the other hand, 23 it must also have been known, that they had al- 24

having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. (25) But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; (26) and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's hands were loosed. (27) And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. (28) But Paul cried with a loud voice, saying, Do thyself no harm: for

ready won many adherents in the city; for instructions were given to the prison keeper to take the greatest precautions, and he accordingly placed them in the safest cells in the inner part of the prison, and had their feet chained in the stocks in order to prevent every effort to escape. As the missionaries, like the Apostles did in v. 41, considered it an honor to suffer affliction for the sake of Jesus' name, Luke describes how, at midnight, they prayed and glorified
25 God by their hymns, while their fellow-prisoners listened to the way in which these strange Jewish men were taking their incarceration.

Luke now narrates how God by an open sign recognized His servants and sweetened the suffering of the
26 Apostles by the conversion of the jailor. He describes how an earthquake shook the foundation of the prison, so that all the doors were forced open, and how the jailor, awakened by this and overcome with a fright
27 that deprived him of all self-control, wanted to cast
28 himself upon his sword, and was only prevented from doing this by the loud outcry of the Apostle, who knew that the purpose of the miracle was not to release guilty men, but merely to testify by a sign to the divine character of his mission. The jailor, however, com-

we are all here. (29) And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, (30) and brought them out and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. (31) And they spake the word of ¹the Lord unto him, with all that were in his house. (33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. (34) And he brought them up into his house, and set ²food before them, and rejoiced greatly, with all his house, ³having believed in God.

¹ Some ancient authorities read *God*.
² Gr. *having believed God*.

³ Gr. *a table*.

manded that lights be brought and that he be conducted into the innermost part of the prison, and, filled with awe, he fell down before the messengers of God, 29 who, as he was now convinced, were conscious of their innocence and had not made their escape. He had probably heard how Paul in his mission sermon had declared that the judgment of God was approaching, and with trembling he saw in this earthquake the beginning of this. For this reason he asked what he was to do in order 30 to escape this judgment. Paul in reply told him that 31 the only way of deliverance for himself and his family was faith in Jesus. Then the jailor at once called his entire household together, and Paul proclaimed the gospel to them, in order to lead them to faith in Jesus. 32 At once the jailor took charge of the two messengers of God, washed away the traces of blood left by their public scourging, and together with his whole household was baptized. Thereupon he prepared for 34 them in his own house a breakfast and took part in it together with all of his family, rejoicing exceedingly on account of their conversion to God, who in their baptism had made them certain of their salvation.

In the meanwhile the prætors had come to the conclusion that they, intimidated by the popular tumult,

(85) But when it was day, the ¹magistrates sent the ²serjeants, saying, Let those men go. (86) And the jailor reported the words to Paul, saying, The ¹magistrates have sent to let you go : now therefore come forth, and go in peace. (87) But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison ; and do they now cast us out privily ? nay verily ; but let them come themselves and bring us out. (88) And the ²serjeants reported these words unto the ¹magistrates : and they feared when they heard that they were Romans ; (89) and they came

¹ Gr. *prætor*. See ver. 20.

² Gr. *lictors*.

85 had acted too hastily, and at daybreak they sent their servants, the so-called lictors, in order to direct the jailor to set the prisoners free. But as the latter desired to let Paul go free with the express statement that he was not doing this as his own work, but by the command of the city officials, Paul refused in the presence of the lictors to leave the prison. They had without right or reason publicly scourged them and thrown them into prison, which treatment of Roman citizens was a double violation of the law. He therefore demanded that they should make satisfaction by personally and in the same public manner setting them free again. We hear in this connection that the Jew Silas also had the rights of a Roman citizen, which was perhaps the reason why Paul had selected him to be his companion.

88 When the prætors heard that they were Roman citizens they were frightened, because illegal treatment of such would subject them to the gravest consequences. They knew perfectly well that by their hasty action they had deprived the Apostle of the possibility of claiming his rights as a Roman citizen, and they at once

89 complied with the demand of Paul. But they asked the missionaries to leave the city, for they felt that if they should remain longer the popular hatred against those who had escaped its fury or their own

and besought them ; and when they had brought them out, they asked them to go away from the city. (40) And they went out of the prison, and entered into *the house of* Lydia : and when they had seen the brethren, they ¹ comforted them and departed.

XVII Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews : (2) and Paul, as his custom was, went in unto them, and for three ² sabbath days reasoned with them from the scriptures, (8) opening and alleging that it behooved the Christ to suffer, and to rise again from the dead ; and that

¹ Or, *exhorted*.

² Or, *weeks*.

thoughtlessness would cause them still further trouble. The missionaries accordingly returned to their hostess, 40 admonished the newly won brethren, who were assembled there, and proceeded on their journey.

Luke reports still more briefly the founding of the other Macedonian congregations. The fact that Paul traveled over the great military road southward since 1 it passed by two large cities, and did not halt until he had come to Thessalonica, the historian explains by this, that at the last mentioned place there was a synagogue, such as was always considered by the Apostle to be the best basis for beginning his operation. At this place, too, as was his custom, he at once went 2 there, and on the Sabbath day began to dispute with his countrymen, by entering upon an explanation to them of what the Scriptures say considering the suffering and the resurrection of the Messiah, and then proving 8 that the Jesus whom he is proclaiming is the Messiah promised them. It becomes perfectly clear here that it was not the purpose of Luke to give a complete history of Paul in all its details. We know from the Epistles of the Apostle that he engaged in his trade in this place and repeatedly received support from Philippi, which certainly presupposed that he remained here a longer period of time, during which he established one

this Jesus, whom, *said he*, I proclaim unto you, is the Christ. (4) And some of them were persuaded, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. (5) But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar ; and assaulting the house of Jason, they sought to bring them forth to the people. (6) And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned ¹the world upside down are come hither also ; (7) whom Jason hath received : and these all act contrary to the decrees of Cæsar, saying that there is

¹ Gr. *the inhabited earth*.

of the most important and characteristically Gentile congregations. Of this nothing is here reported, except that Paul in the first two weeks visited the synagogue three times. It is the narrator's chief purpose to describe the attitude of the Jews toward the Gospel, as Paul does with such indignation in 1 Thess. ii. 15, 16. The whole result of his activity in 4 the synagogue was that a few were convinced and were by God given to the missionaries as adherents. Most of those who were converted here were Greek proselytes, and among them not a few wives even of the officials of the city. The Jews as a whole remained 5 in their unbelief and were only aroused to greater fury on seeing their proselytes going over to the missionaries. They enlisted the co-operation of the lower element of the city, such as is usually found congregated in the market-place and is at all times ready to begin trouble, and in this way, surrounded by a mob, they appeared before the house of Jason, where Paul was lodging. They demanded that the missionaries should come out, so that they could be placed before 6 the people and justice be administered to them. 7 Fortunately these were not present ; and accordingly the crowd dragged Jason and several of the

another king, *one* Jesus. (8) And they troubled the multitude and the rulers of the city, when they heard these things. (9) And when they had taken security from Jason and the rest, they let them go.

(10) And the brethren immediately sent away Paul and Silas by night unto Berea : who when they were come thither went into the synagogue of the Jews. (11) Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. (12) Many of them therefore believed ; also of the Greek women of honorable estate,

brethren, who happened to be gathered there, and brought them before the elders of the city. They were charged with harboring men who had already been causing trouble throughout the whole world and now had come here also, in order, as traitors, to proclaim contrary to the edict of the emperor a certain Jesus as King. This was the first time that the people had interpreted the preaching concerning the kingdom of Christ in a political sense. With this they were indeed able to excite the multitude on account of the revolution that they pretended was threatening them ; 8 but the city officials were prudent enough to secure 9 from Jason and his companions the necessary security that they were doing nothing illegal, and they then permitted them to go without harm. But the brethren nevertheless considered it the part of wisdom not to arouse any further hostility on the part of the Jews, but during the night sent the missionaries to Berea.

Thus it was that the Jews had at Thessalonica put a premature end to the Gentile mission work of the Apostle. Paul was not intimidated by this ; but, 10 when he arrived at Berea, went at once to the syna- 12 gogue. Things here seemed to be more auspicious. The Jews were really more willing to accept the word and

XVII, 18-16] WEISS'S COMMENTARY

and of men, not a few. (18) But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. (14) And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. (15) But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed they departed.

(16) Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols.

earnestly and daily to examine the Scriptures, so that many of them really became believers. Among these were also many prominent Greek women, who had
18 hitherto not yet been connected with the synagogue.
14 But scarcely had the news of this reached Thessalonica, than the Jews from there came to Berea in order by every means to arouse the masses against Paul. It was accordingly deemed wise to send Paul to the sea-coast, for against him, in that his preaching was the most effective, the fury of the Jews was mostly diverted. Silas and Timothy meanwhile remained there, so that
15 Paul's departure would not be noticed. But his friends made use of the first opportunity to sail in order to bring Paul to a place of safety; and in this way Paul came to Athens, to which place he had at once summoned Silas and Timothy through those who had accompanied him and were now returning to Berea.

Paul had not come to Athens for the purpose of evangelization. Merely the fact that this had been the first opportunity to secure a boat in which to escape by sea had brought him to this place, and it was his in-
16 tention only to wait here for the companions for whom he had sent and then to go farther. This city of the philosophers, he, according to the word of the Lord, Matt.

(17) So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. (18) And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? others, He seemeth to be a setter forth of ¹strange ²gods: because he preached Jesus and the resurrection. (19) And they took hold of him, and brought him ³unto ⁴the ⁵Areopagus, saying, May we know what this new teaching is, which is spoken by thee? (20) For thou bringest certain strange things to our ears: we would know therefore

¹ Or, *foreign divinities*.

² See marginal note on ch. 5. 42. ³ Or, *before*. ⁴ Or, *the Hill of Mars*.

ii. 25, did not regard as intended by God for the acceptance of the gospel. But while walking through the streets he noticed that the city was filled with images of the gods. All the magnificence of Greek art that was collected here could not deceive him as to the fact, that it was entirely devoted to idolatry. On this account his Christian earnestness was aroused, and he determined not to permit his unintentional stay here to pass by 17 without being utilized. He began again at the regular Sabbath services to go into the synagogue and there to converse with the Jews and the proselytes. Moreover, he daily entered upon conversations in the market-place with those whom he happened to meet. In this way it occurred, that several representatives of the two schools of philosophy which flourished there, began to converse with him. He found indeed, as he had expected, but 18 little willingness to accept the Gospel. The Gospel that he preached purposely as antagonistic to the wisdom of the world, had little that attracted them, and some regarded him as an idle talker. But others who did not exactly belong to these, were attracted to him as one who announced new gods. He was constantly speaking of a certain Jesus and His resurrection, and He certainly could be nothing but a new divinity. 19 They thereupon took him away from the crowds in the 20

XVII, 21-23] *WEISS'S COMMENTARY*

what these things mean. (21) (Now all the Athenians and the strangers sojourning there ¹spent their time in nothing else, but either to tell or to hear some new thing.)

(22) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are ²very religious. (23) For as I passed along, and observed the objects of your worship, I found also an altar with this inscription,

¹ Or, *had leisure for nothing else.*

² Or, *somewhat superstitious.*

marketplace to the retired Hill of Mars, in the consecrated surroundings of which he was to proclaim his doctrine concerning the new God. They tell him that he is declaring strange things to them, and that they are anxious to hear what he proposes to teach. Luke adds that this propensity to talk and this curiosity
21 were national characteristics of the Athenians, which the foreigners living among them acquired rapidly enough. They had only sufficient time to say something and to listen to what is newer than that which they had last said and heard. In this way the address of the Apostle on Mars Hill was brought about, which Luke gives us in contrast to the synagogue address in chap. xiii., as an example of a Gentile mission address, such as Paul often delivered and concerning which he had often heard.

22 In a particularly solemn manner Luke depicts Paul standing in the midst of the Areopagus and addressing the Athenians. Paul began by a reference to his own observations concerning them. According to everything that he saw he must regard them as a people more devoted to the gods than other people are. He intentionally refrains from stating what his opinion is in reference to the object and the character of their divine worship. But the large number of divinities which they worship, including the magnificent images in
23 the temples, were certainly a proof of what he had said :

TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. (24) The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in ¹temples made with hands; (25) neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; (26) and he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed

¹ Or, *sanctuaries*.

but especially was one thing such a proof, namely, that he, while walking abroad among these and again and again observing them, had actually found an altar which, according to its inscription, was dedicated to an Unknown God. There were a number of altars of this kind in Athens; but it suffices to draw attention to one of these; for by every one of them it was implied, that the Divine Being which they worshipped was not yet known to them. But this is the God whom he now proposes to announce. He wants to speak to 24 them of the Creator of the world and the Lord of the heavens and the earth; then it will become apparent that His real nature is still unknown to them, and that their method of worship is accordingly not of the proper kind. For this God, he declares, does not live in temples built with hands, and is not served by the offerings of men bringing sacrifices, as though He needed anything of this kind. He Himself gives life 25 and the breath of life to all men, as He produces this, as also everything that they need for the support of life. The entire history of mankind is indeed controlled by 26 Him. All the generations of mankind who live on the face of the entire earth descend from *one* man. But God guides all human affairs, for He has set times for the wanderings of the people of the earth, during which each of them should occupy the territory appointed for them, as also the boundaries within which they

XVII, 27-29] WEISS'S COMMENTARY

seasons, and the bounds of their habitation ; (27) that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us : (28) for in him we live and move, and have our being ; as certain even of your own poets have said,

For we are also his offspring.

(29) Being then the offspring of God, we ought not to think that ¹ the Godhead is like unto gold, or silver, or stone, graven

¹ Or, that which is divine.

live. But because this distribution of the nations over the face of the earth, which separates them also in their ways of worship, comes from *one* God and proceeded from *one* man, this can only have *one* purpose, namely, to reveal God in the history of mankind. By the very fact that God has not gathered them around a place of His invisible presence, but has scattered them over the earth, is shown His intention to arouse in them a desire to
27 seek Him, to see if they could feel Him in His works and in His providence, and in this way find Him, who certainly is not far from each of them, but makes known His presence in all of them, of which they are fully conscious by the fact that they are dependent on Him. For in Him is all our life and every movement of life ; indeed, our existence, with all the conditions of
28 life, are based upon and rest in him. The word of his countryman Aratus, which is found in other poets also, was well known to the Apostle as a saying on everybody's lips, and he appeals to it to prove that we are of divine origin and that our life comes from His life. But then we can from our own being determine that the Divine Being cannot be like any earthly substances, not even like the most noble creatures
29 which human art and science can produce. And yet their images of the gods presuppose that the divinity must be like them, and is pictured by them. The times when these images were adored were the

by art and device of man. (30) The times of ignorance therefore God overlooked ; but now he ¹ commandeth men that they should all everywhere repent : (31) inasmuch as he hath appointed a day in which he will judge ²the world in righteousness ³ by ⁴the man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(32) Now when they heard of the resurrection of the dead some mocked ; but others said, We will hear thee concerning this yet again. (33) Thus Paul went out from among them. (34) But certain men clave unto him, and believed : among

¹ Some ancient authorities read *declareth to men*.

² Gr. *the inhabited earth*. ³ Gr. *in*. ⁴ Gr. *a man*.

times of ignorance, in which God had not yet been found, 80 as they could and ought to have found Him, and they had not yet learned His true nature. Paul intentionally leaves it undecided, how far this was their own fault. At all events God has graciously overlooked these times, but now He commands all men at all places to change their hearts. For He had already appointed 81 the day on which He will judge the world with righteousness as well as the Agent through whom He will conduct His judgment. But who it is upon whom their salvation or condemnation depended He enables us to judge by giving through His resurrection from the dead the best of reasons for having faith in Him. In this way the address only hinted at the Mediator of redemption as the way of salvation. But it was just this very reference to the resurrection of Jesus that decided the success of the address. Some ridiculed 82 Paul, for the idea of the awakening from the dead of a dead body that had already sunk to decay ; this was and continued to be, for the Greeks, who lived entirely in the present, a matter incomprehensible (cf. 1 Cor. xv. 12-35). Others, however, had become thoughtful, and decided to hear him again. But the Apostle had to be content with this moderate success. He had expected 83 no more. At all events there were only a few who 84

XVIII, 1-4] WEISS'S COMMENTARY

whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII After these things he departed from Athens, and came to Corinth. (2) And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome : and he came unto them ; (3) and because he was of the same trade, he abode with them, and they wrought ; for by their trade they were tentmakers. (4) And he reasoned in the synagogue every sabbath, and ¹ persuaded Jews and Greeks.

¹ Gr. *sought to persuade*.

entered into closer relations to him and attained to faith. The fact that in after years several names of this kind were still mentioned is the best proof that the number had been small.

- 1 Paul does not seem to have remained long in Athens. His companions, as we learn from 1 Thess. iii. 1, 2, had, in fact, as he had directed, followed him to this place, but Timothy he had been compelled at once to send back to Thessalonica, and Silas, according to the reports that he had brought from Berea, must have been needed there. Accordingly Paul went alone from Athens to
- 2 Corinth. Luke indicates that it was manifestly by a divine providence that he found there a couple, who were later on to be of great assistance to him in his work. For Aquila was a foreign Jew, as Paul was, and in consequence of the expulsion of the Jews by the Emperor Claudius, had, together with his wife, come from Rome to Corinth. Accordingly Paul soon became acquainted with this couple, and, as it turned out that they were both of the same trade, they began
- 8 to work at it together. Paul had, as was the custom of Jewish scribes, learned a trade for his support, and in his case it was that which was popular in his native city, namely, that of making tent coverings from
- 4 Cilician goat hair-cloth. He began at once his discus-

(5) But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. (6) And when they opposed themselves and ¹blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am

¹ Or, *rattled*.

sions in the Jewish synagogues with the Jews and with the Greeks, who were accustomed to resort thither, and endeavored to win them to the faith. That he converted his house companions was so much a self-evident matter, that Luke did not consider it necessary even to mention this. As he indicates, it was his purpose, as soon as his associates had returned from Macedonia, to 5 return home at once, since the divine command, which had made mention only of Macedonia, had been fulfilled, and it was not Paul's business to select his own field of missionary work. But while waiting for the arrival of his associates he had been for weeks engaged in work in the synagogue, and this work proved so strong an attraction for him, that he could not tear himself away from it. The work that he was doing with Aquila, and which seemingly had been undertaken providentially, made him independent as far as his support was concerned, and he, accordingly, assisted by his companions, continued with redoubled zeal to demonstrate to the Jews that Jesus was the Messiah. His success was commensurate with his efforts. True, in the case of the majority, opposition and abuse were doubled, so that Paul had to separate himself entirely from them. The shaking of his garment was intended symbolically 6 to show that he would have nothing in common with them. As later on their rejection of the gospel was to be bloodily avenged on them, so, too, the guilt in this case fell on their own heads. He was free from it and could now devote himself entirely to the Gentiles. For

clean : from henceforth I will go unto the Gentiles. (7) And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. (8) And Crispus, the ruler of the synagogue, ¹believed in the Lord with all his house ; and many of the Corinthians hearing believed, and were baptized. (9) And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace : (10) for I am with thee, and no man shall set on thee to harm thee : for I have much people in this city. (11) And he dwelt *there* a

¹ Gr. *believed the Lord*.

a second time, Paul explained, as he had done in Antioch of Pisidia, that the hostility of the Jews to the gospel, of itself, drove him from them to the Gentiles. On 7 this occasion he broke with the synagogue in a demonstrative manner, leaving it and continuing his discourses in the very next house, that of a proselyte. But on this occasion a division took place among the 8 Jews themselves. Even the head of the synagogue together with his whole house, became believers ; and this had a great influence on the Greek population of the city, for when they heard that the Messiah-believers had entirely separated themselves from the Jews, with whom they would have nothing more to do, many of the Greeks decided for this faith and were baptized. Upon this it was decided that for Paul, here in the capital city of the province of Athens, in the opulent metropolis, where, notwithstanding all its magnificence and wealth, the misery of dying heathendom was crying out for deliverance, a new field of operation had been prepared, in the heart of classic Greece. 9 Nothing was needed except the divine confirmation. 10 Paul received this in a night vision, in which the Lord promised him His assistance and His protection, as also an abundant success. And thus he remained a year and a half in the city and taught the word of God among the people.

year and six months, teaching the word of God among them.

(12) But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat, (13) saying, This man persuadeth men to worship God contrary to the law. (14) But when Paul was about

Luke does not report any details of Paul's missionary work in Corinth, where he founded the congregation that in later times became so important, as we know from two letters of the Apostle. For Luke, it is only a matter of importance to show, that the divine promise was fulfilled, the occasion soon being apparent. 12 When a new proconsul came to Corinth, which became his residence, the Jews hoped to secure his support, because he was not yet acquainted with the circumstances, and through him to bring about the punishment and the expulsion of Paul. The circumstances of the time were such that they were no longer able to arouse the mob against him, as Paul had gained a large number of adherents, especially among the lower classes (cf. 1 Cor. i. 26 sqq.). They were accordingly compelled to bring formal charges against him. As the Jewish religion was 18 recognized by the State, a Jew who sought to teach a religion contrary to the usages of the Mosaic law, was by the law prevented from doing so and could be punished as the promulgator of a religion not legally recognized. But they could not manage the new official. Gallio, by his cool and clear judgment, reflected honor on his brother, the philosopher Seneca. When Paul de- 14 cided to defend himself before Gallio, the latter declared that this was entirely unnecessary. He had already, from the accusation of the Jews, which we only in this connection learn to know fully, reached the full conviction that the matter pertained to a transgression of the

to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: (15) but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. (16) And he drove them from the judgment-seat. (17) And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

(18) And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cen-

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- Jewish law, but not to a civil crime. Only in the latter case could he reasonably be expected to enter upon the consideration of these demands. But everything that he had heard of them only proved, that the matter was
- 15 purely one of doctrinal disputes. Such questions as whether it was allowed to call the Messiah the Lord or the Son of God, or things concerning specific Jewish regulations, were entirely their own business, and in these matters he was not to judge. He accordingly
- 16 refused to entertain the charge. The total failure of the undertaking against Paul, Luke illustrates further by the fate of the new leader of the synagogue, who had
- 17 brought the accusation. The Jewish rabble, who had accompanied him to the Proconsul, when they discovered that they had been disappointed in their hopes, made him feel their displeasure at his bad management of this business. They attacked him and beat him. But Gallio took no notice of this. This Sosthenes, however, seems soon afterwards to have left the city, where his countrymen had handled him so roughly, and later to have become a Christian (cf. 1 Cor. i. 1).
- 18 Thus Paul without being disturbed could finish his work with the help of God. His departure from Corinth did not take place for a long time afterwards.

chreæ: for he had a vow. (19) And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews, (20) And when they asked him to abide a longer time, he consented not; (21) but tak-

He sailed for Syria in company with Silas and Timothy, which fact Luke presupposes as self-evident. On the other hand, Luke mentions the fact that the husband and wife who were so closely associated with him and who, under the direction of Paul, had become so able and capable of evangelizing their countrymen, accompanied him and desired to seek a new field of operation. Certainly not without a purpose Luke mentions the wife first, as Paul does repeatedly (Rom. xvi. 8; 2 Tim. iv. 19). Evidently Priscilla was the real soul of this mission enterprise. They had in the first place gone to the harbor city of Cenchreæ from which the ships started for the Orient. Here Luke narrates something which as it were sealed the blessed activity of the Apostle in Corinth. Paul, probably in accordance with a pious Jewish custom, after the direction and promises that had been given him (v. 9, 10), had made the vow that he, as one entirely devoted to the Lord, would permit his hair to grow until the Lord had fulfilled His promise and had granted Him a safe return home. This was now done, and he accordingly dissolved his vow and permitted his hair to be shorn.

They found in the harbor city an opportunity to sail 19 as far as Ephesus, from whence they could easily proceed to Syria. Here the husband and wife remained, in order to begin their work, and Paul made use of the time that he had to wait for an opportunity of continuing his journey, to converse with the Jews in the synagogue. But when they asked him to remain longer, he 20 did not do so, but promised, if it pleased God, to return 21

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ing his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus.

(22) And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. (23) And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia, in order, establishing all the disciples.

again. Only a later addition states the reason for this. His purpose was to get to Jerusalem in time for the festival, the writer thinking in this connection of a later incident (cf. xx. 16). Undoubtedly Paul at this time seriously considered the project of working at Ephesus, but he could only decide to do this when God had declared His will on this subject. How this took place Luke evidently intends to narrate in the following narrative. Paul set out by sea and landed in Cæsarea.

- 22 Possibly it was only because he had an opportunity to sail here that he came to this place at all. The harbor for Antioch, for which place he was bound, was Seleucia (cf. xiii. 4). But at all events it suited him, for evidently it was his purpose to accompany on his home journey Silas, who was to separate from him and go to Jerusalem and for whom Cæsarea was the most favorably situated harbor. From this place he went up and greeted the congregation. That Jerusalem is meant here, is apparent from the fact that we are told that from here he returned to Antioch. Here was the headquarters of his former activity. He, however, tarried
- 23 only a short time and then went out again. Evidently it was his purpose now to transfer his operations to another place, where he could be nearer to the congregations he had recently founded. But he would do nothing until God had shown him what was to be his destination. At first his purpose was, as in his second journey, to visit the newly established congregations.

(24) Now a certain Jew named Apollos, an Alexandrian by race, ¹ an eloquent man, came to Ephesus ; and he was mighty in the scriptures. (25) this man had been ² instructed in the way of the Lord ; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John : (26) and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they

¹ Or, a learned man.

² Gr. taught by word of mouth.

He accordingly traveled through the Galatian district, in which Luke knew full well that he had on his several journeys established congregations, and also the neighboring Phrygia, to which the gospel must have been spread from Galatia. He here strengthened all the disciples as well as those who had not been directly converted by him. On this occasion nothing prevented him from going to Western Asia Minor whence he could sail to Corinth. But here conditions had been changed, as Luke reports in detail. An Alexandrian 24 Jew, named Apollos, whom Luke praises for his eloquence and his knowledge of the Scriptures, had come to Ephesus. He had already been instructed in the plan of salvation ; and, filled with strong zeal through the Holy Spirit, he sought with the skill of an orator to in- 25 struct the people concerning that which pertained to Jesus. But he belonged to a class of Messiah believing Jews who stood in no connection with the original congregation, and accordingly knew nothing of the baptism in the name of Jesus that had there been introduced, but had received the Spirit and His gifts solely on the basis of his faith. When he, on arriving in Ephesus, and in accordance with the promptings of his heart, at once began openly to speak in the synagogue, the husband and wife hear him, who although believing 26 in the Messiah, as pious Jews still attended the synagogue, then took him into their house, where especially Priscilla explained to him fully the way of salvation un-

took him unto them, and expounded unto him the way of God more accurately. (27) And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him : and when he was come, he ¹ helped them much that had believed through grace ; (28) for he powerfully confuted the Jews, ² and that publicly, showing by the scriptures that Jesus was the Christ.

XIX And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples : (2) And he said unto them, Did ye receive the Holy Spirit when ye believed ? And they said unto him, Nay, we did not so much as hear whether ³ the Holy Spirit was given. (8) And he said, Into what then

¹ Or, *helped much through grace them that had believed.*

² Or, *showing publicly.*

³ Or, *there is a Holy Spirit.*

doubtedly with special reference to Baptism and its significance. But it is not stated that he was then baptized, though the gifts of the Spirit had already appeared in his case. When Apollos then, in order to seek a field for himself, decided to go to Achaia, the brethren at Ephesus
 27 furnished him with letters of recommendation to the disciples there ; and immediately on his arrival he rendered the believers there a welcome service in their contention
 28 with their unbelieving countrymen. For he was especially able powerfully to refute the opposition arguments of the Jews when he publicly in the synagogue proved from the Scriptures the Messianic character of Jesus.

1 When Paul came down from the highlands of Asia Minor to Ephesus, he heard that Corinth was well supplied, and recognized this as a divine command that he, in accordance with his former promise, should remain in Ephesus. But this impression was confirmed to him by the fact that he at once found here a special
 2 work to do. There was in fact a company of about twelve disciples, who, like Apollos, had not yet known
 8 of Christian baptism and had only been baptized with

were ye baptized? And they said, Into John's baptism. (4) And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. (5) And when they heard this, they were baptized into the name of the Lord Jesus. (6) And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. (7) And they were in all about twelve men.

(8) And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to the*

the baptism of John. They accordingly did not know anything of the existence of the Spirit or His workings in the congregation. Paul explained to them that John's 4 baptism to repentance was only intended for those who 5 were to believe in the Jesus who was yet to come, and accordingly was not sufficient for those who had become believers; upon which they were baptized in the name of the Lord Jesus. When they, then, as was the case with the Samaritans (cf. viii. 17), as Paul put his hands upon them, received the Spirit, He proved His presence, by the fact that they spoke with tongues and prophesied, whereby the essential difference between the baptism of John and the baptism that is a sacrament was proved.

Paul for years then made Ephesus the headquarters of his activity, where he was near his European congregations as also near those in Asia Minor. Here the narrator is especially interested in his break with the synagogue. In this instance, too, the Apostle began with the 8 work among the Jews. This at first seemed to be hopeful, so that for three months he could speak openly in the synagogue and could even advance from the most evident proofs of the Messianic character of Jesus to the deeper problems of the kingdom of God. These were

things concerning the kingdom of God. (9) But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. (10) And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. (11) And God wrought special¹ miracles by the hands of Paul; (12) insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. (13) But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord

¹ Gr. *powers*.

those concerning the consummation of salvation that
9 was to be expected. But gradually the unbelieving Jews managed to get the upper hand to such an extent, that they ventured publicly in the presence of Paul to denounce the Way that he proclaimed as a godless one. Thereupon Paul left the synagogue and induced those Jews who had become believers to separate themselves from it. He continued daily his discussions with the people of his nation, especially on the days when public services were held in the synagogue, in a hall belonging to a public rhetorician which he had probably hired
10 for this purpose. With this a separate gathering place had accordingly been found for the preaching of the gospel, which in the same way attracted both Jews and Greeks, and where on account of the extensive dealings which Ephesus entertained with all parts of Asia Minor, hearers from all directions were gathered together. To this was added that God continually accredited the
11 preaching of Paul by miracles that excited a great deal
12 of attention. People gradually began to regard him as a miracle-worker whom to touch with their clothes was enough to heal the sick and to drive out the devils. Other superstitions also were connected with such
13 expulsion of devils by the Apostles, and by many be-

Jesus, saying, I adjure you by Jesus whom Paul preacheth. (14) And there were seven sons of one Soeva, a Jew, a chief priest, who did this. (15) And the evil spirit answered and said unto them, Jesus I ¹ know, and Paul I know; but who are ye? (16) And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. (17) And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. (18) Many also of them that had believed came, confessing, and declaring their deeds: (19) And not a few of them that practised magical arts brought

¹ Or, *recognize*.

lievers in the name of Jesus. Now Jewish exorcists 14 who happened to come on their journeyings to Ephesus, began to use this name in their sorceries; and Luke narrates an incident that became publicly known in Ephesus in which such abuse was severely punished. Of seven sons of a high-priestly family in Jerusalem, who went about on such business, two were taken into a house 15 in order to drive out a devil; but the demoniac did not 16 recognize the authority of this name, when it was pronounced by a tongue that had no right to use it, and drove the sorcerers, badly maltreated, and in deep disgrace, out of the house. The knowledge of this affair 17 could only awaken reverent awe for the inviolable character of this name and glorify it as it is to be glorified. Indeed, only now was recognized the full difference between the acts of sorcery, to which the Ephesians were formerly addicted, and the miracles worked through this name by the Apostle. Many of those who had become believers brought their books of 18 sorcery with which they had formerly practised their 19 mischiefs; and, although they at that time were worth the great sum of \$8,000, they burned them publicly. In contrast with such heathenish abuses the word of the exalted Lord was now proclaimed all the more widely,

their books together and burned them in the sight of all ; and they counted the price of them, and found it fifty thousand pieces of silver. (20) So mightily grew the word of the Lord and prevailed.

(21) Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there,

20 and constantly was demonstrating its miraculous power.

We do not hear any more particulars of the successful and predominantly Gentile Christian activity of the Apostle, which continued over more than two full years. Luke hastens to report its conclusion.

21 Luke transfers us to the time when Paul considered the mission for which he had settled in Ephesus as accomplished. Paul was already considering more far-reaching plans. He intended once more to travel through his European mission field, and then, in conclusion of his entire Oriental mission work, once more to visit Jerusalem. We know from his Epistles that it was his purpose in Jerusalem to turn over a large collection which he had gathered in his Gentile Christian congregations, and which he still intended to increase, and in this way to unite by a bond of love the great Gentile Christian Church with the primitive congregation in Judea. He intended afterwards to go to the West, and on the way to visit Rome, where, long before, a Christian congregation had been established. He was perfectly conscious of the great importance which this congregation in the capital city of the world had for the future of Christianity ; and his pupil, Luke, who in the last part of his book intends to narrate the providential leadings of God through which he finally came to Rome, here makes a note of the date when this plan was for the first time definitely decided upon by the Apostle. We know from the first

I must also see Rome. (22) And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

(23) And about that time there arose no small stir concerning the Way. (24) For a certain man named Demetrius, a silversmith, who made silver shrines of ¹Diana, brought no little business unto the craftsmen; (25) whom he gathered together with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. (26) And ye see and hear, that not alone in Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: (27) and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess ¹Diana be made of no account, and that she

¹ Gr. *Artemis*.

Epistle to the Corinthians the time when he sent 22 Timothy through Macedonia to Corinth (1 Cor. ix. 17; xvi. 10), and we learn here what we can suspect from the second Epistle to the Corinthians, that he did not arrive there, but only reached as far as Macedonia, to which province another companion of the Apostle, Erastus, accompanied him (cf. 2 Tim. iv. 20). He himself intended to remain in Ephesus for some time to come, as we know also from 1 Cor. xvi. 8, in order to bring to a conclusion his relations with all Western Asia. Luke now describes in detail the insurrection of the silversmith Demetrius, which put an end to the Apostle's 23 activity, probably prematurely. Outside of the city the 24 world-famous temple of Artemis (Diana) was situated. Silver models of it, carved as amulets, were a productive source of revenue in the city. Demetrius called together the workmen who made these models in order 25 to show them what loss their lucrative business was 26 suffering through the preaching of Paul against idolatry. In a shrewd way he inflames the religious fanaticism of the masses by declaring to them that even 27

should even be deposed from her magnificence whom all Asia and ¹the world worshippeth. (28) And when they heard this they were filled with wrath, and cried out, saying, "Great is ²Diana of the Ephesians. (29) And the city was filled with confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. (30) And when Paul was minded to enter in unto the people, the disciples suffered him not. (31) And certain also of the ³Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not

¹ Gr. *the inhabited earth*.

² Gr. *Artemis*.

³ That is, officers having charge of festivals, etc., in the Roman province of Asia.

28 the worship of the great goddess was in danger of materially suffering. Thereby the whole city was aroused, and all rushed into the temple, which in Ephesus, as in all other cities, was the center of public agitation, and they dragged two Macedonians to this place, whom they had met on the way, and who, because they had frequently been seen in the company of 80 Paul, appeared for this reason to be objects of suspicion. When Paul heard of this he was anxious to go to the theater in order to defend himself, but the members of the Ephesian congregation would not permit this, fearing for his safety. Several of the men who had charge of the affairs of public worship, and who changed every year, and whose friendship Paul had already won, sent to him and earnestly warned him not to come, as it would be at the risk of his life. These two men it must have been from whose report are derived the details concerning the result of this insurrection which Luke narrates in the following.

82 Luke describes in an exceedingly vivid manner the doings of the popular assembly that had gathered in the theater. In the general excitement some cried

wherefore they were come together. (33) ¹ And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. (34) But when they perceived that he was a Jew, all with one voice for the space of about two hours cried out, Great is ² Diana of the Ephesians. (35) And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great ³ Diana, and of the *image* which fell down from ³ Jupiter? (36) Seeing then that these things cannot be gain-

¹ Or, *And some of the multitude instructed Alexander.*
² Gr. *Artemis.* ³ Or, *heaven.*

out this, and others that, for in reality the most of them did not know why they had met. All at once several of the crowd thought that they detected this from the fact that several of the Jews were pushing a certain 83 Alexander to the front. For evidently the Jews were afraid because people repeatedly spoke of a crime that had been committed against the goddess Artemis, that they would be attacked, for they had so often been accused of hostility to the gods. For this reason they compelled one of their number, who understood the art of speaking in public, to plead their cause. As a matter 84 of fact, Alexander was already making a motion with his hand in order to secure a hearing, and deliver an address in defence of his people; but they were bound not to listen to the Jew, and for this reason cried out by the hour and as with one mouth: "Great is Diana of the Ephesians." Finally the secretary of the city, a high official person, thought it necessary to interfere. He quieted the tumultuous crowd by starting out with the statement, that there was no man who did not know that Ephesus was the official protectress of the great 85 Artemis, and accordingly of her image, which, it was 86 claimed, had fallen from heaven, and was set up in the temple. But for the very fact that this was so unde-

said, ye ought to be quiet, and to do nothing rash. (37) For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess. (38) If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, ¹ the courts are open, and there are proconsuls: let them accuse one another. (39) But if ye seek anything about other matters, it shall be settled in the regular assembly. (40) For indeed we are in danger to be ²accused concerning this day's riot, there being no cause *for it*; and as touching it we shall not be able to give account of this concourse. (41) And when he had thus spoken, he dismissed the assembly.

¹ Or, court days are kept. ² Or, accused of riot concerning this day.

niable, there certainly could be no reason for this
87 tumultuous gathering. With the authoritative mien of a man who knows what is right, he explained to the crowd what they must do. The two men whom they had dragged in with them had not been caught robbing the temple, nor in any blasphemy of the goddess. But if Demetrius and his fellow-craftsmen had any
88 charge to bring against anybody, there were regular days for legal trials held in the market-place, and there were Proconsuls there to determine the right. Let them make their charges. But if the crowd, who had nothing to do with such private suits, had any wishes in the
89 matter further than this, they could be attended to in a regular public meeting of the citizens. The present meeting was, moreover, entirely out of order, on account of which the city was in danger of being itself charged
40 with insurrection, because nobody could assign any real reason for this gathering. It would be difficult in the face of this charge to give answer in reference to
41 the present concourse. The crowd was satisfied by these words, and dispersed. Paul, however, did not deem it prudent to excite them anew by appearing in public, but sent for the members of the congregation to come to his house, where he again admonished them.

XX And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia.

(2) And when he had gone through those parts, and had given them much exhortation, he came into Greece. (3) .And when he had spent three months *there*, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. (4) And there accompanied him ¹ as far as Asia, Sopater of Berea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. (5) But these ² had gone before, and were waiting for us at Troas. (6) And we sailed away

¹ Many ancient authorities omit *as far as Asia*.

² Many ancient authorities read *came, and were waiting*.

He then took his departure, and after thus bringing 1 to a close his stay in Ephesus, began his journey to Macedonia.

Luke passes hastily over Paul's visit to Macedonia 2 and the stay of three winter months in Corinth (cf. 1 3 Cor. xvi. 6), in order to begin with the Jerusalem journey of the Apostle. It was Paul's purpose as soon as navigation opened again to sail for Syria. But when he was informed that on the sea journey there he would encounter the plots of his deadly enemies among the Jews, he decided to give up this route and return by land and first go to Ephesus. The represent- 4 atives of the congregation, who had contributed to the 5 collection for Jerusalem, had already gathered around him in Corinth, in order to go with him and deliver up the money (cf. 1 Cor. xvi. 8). Some of these probably represented congregations in the missionary circuit. Luke may have been one of them. At any rate, he had again joined the Apostle in Corinth, for he narrates that these seven now with him followed the Apostle to Macedonia and thence sailed to Troas. Here they were to await him and the Apostle, who wished to remain over the Easter season with his beloved Philip- 6

from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

(7) And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. (8) And there were many lights in the upper chamber where we were gathered together. (9) And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. (10) And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. (11) And when he was gone up, and had broken the bread, and eaten, and had talked with them a

pians, so that as much as five days passed before they again met in Troas in order to stay there together a
7 period of seven days. On the last Sunday a solemn congregational meeting was called, which concluded with the breaking of bread. Paul spoke at great length to the brethren there, whom he had himself converted, so that it was midnight before he concluded. It was
8 not, however, the darkness of the late hour that caused
9 the terrible accident that occurred here, as the place of assembly was well lighted, but the length of time consumed by Paul's discourse caused a young man who was sitting at an open window to be gradually overcome by sleep, so that he fell down and was picked up as dead. Paul at once hastened down and throwing himself on the young man embraced him. The youth
10 was already being carried away, but Paul quieted the carriers by the assurance that he would return to life
11 again. Then they quietly returned to the common meal, of which Paul, who, as the host, was the head, only tasted a portion, as while eating he continued in a more informal manner his conversation until the dawn

long while, even till break of day, so he departed. (12) And they brought the lad alive, and were not a little comforted.

(13) But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go ¹ by land. (14) And when he met us at Assos, we took him in, and came to Mitylene. (15) And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and ²the day after we came to Miletus. (16) For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

(17) And from Miletus he sent to Ephesus, and called to him the ³elders of the church.

¹ Or, *on foot*.

² Many ancient authorities insert *having tarried at Trogyllum*.

³ Or, *presbyters*.

of morning and then arose. When the young man was 12 brought into the assembly perfectly restored, they were not a little comforted over the departure of Paul, in that they had at least in him a proof of the miraculous power of the Apostle. Paul eventually reached Assos, a seaport 18 in Mysia, to which place his ship companions followed 14 him, in order to take him with them and sail on to Mitylene on the island of Lesbos. On the next day 15 they sailed from this place through the islands of the Ægean Sea, constantly along the coast. Passing Chios they reached Samos, and remained there for a short time in the evening, and also on the promontory of Ionis, named Trogyllium, and on the third day afterwards reached the seaport Miletus, one of the most important cities of Ionia. Paul had given up the idea of 16 going to Ephesus, where, bound by so many ties, he would with difficulty have avoided a lengthy stay, as it was his intention to be in Jerusalem by Pentecost. But he had sent word to the elders of the congregation 17 to meet him in Miletus, in order to take a solemn farewell of his congregation.

(18) And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, (19) serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews ; (20) how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, (21) testifying both to Jews and to Greeks repentance toward

The address to the elders of Ephesus is the third of the longer discourses of the Apostle which Luke reports in full, evidently for this reason, that in connection with the two great missionary sermons to the Jews and to the Gentiles (chapt. xiii. and xvii), it gives a review of his activity in a Christian congregation. He desired to speak once more to the representatives of the congregations at Ephesus because he had been at
 18 work there since the time when he went to Western Asia
 19 Minor in order to remain there for a long period (xix. 1). In the service of the Lord in this city he had in humility not considered anything that had been commanded him to do as insignificant, and had not permitted disappointment or the tears which he had shed on account of the unwillingness of the people to hear him, to deter him any more than he had been deterred by the trials that had befallen him through the plots of the Jews. The threats of the heathen, as in xix. 23 sqq., Paul does not seem even to have considered as
 20 trials. In none of the things that were profitable to them, had he, out of cowardice, failed to minister to them ; nor on account of dangers that threatened him had he proved delinquent in his duty. He has declared
 21 to them what was necessary publicly and in their own houses ; and at all times he has testified to them that which was necessary for the salvation equally of Jews as well as of Gentiles, namely, repentance which should

God, and faith toward our Lord Jesus ¹Christ (22) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : (23) save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. (24). But I hold not my life of any account as dear unto myself, ²so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the ³gospel of the grace of God. (25) And now, behold, I know that ye all, among whom I went about preach-

¹ Many ancient authorities omit *Christ*.

² Or, *in comparison of accomplishing my course*.

³ Or, *good tidings*.

change them from alienation of their hearts from God to reconciliation with Him, and the faith in our exalted Lord Jesus, who alone can give them what they need. And if he was now going up to Jerusalem he was doing this because he felt himself compelled to do so through the Spirit who was declaring the will of God to 22 him. He must do this although he did not know what 23 would happen to him there, excepting this one thing, that the Holy Spirit that spoke through the prophets had testified to him in every city through which he passed that bonds and afflictions were awaiting him. But he counted his own life little if only he could complete the course of his official activity and the service which the 24 Lord had enjoined upon him. As such a personal service he regarded the taking up of this collection to Jerusalem. Only in this way could he testify to the glory of the glad tidings concerning the grace of God, which had been entrusted to him. For he was willing to risk his life in order to complete his missionary task as hitherto in accordance with God's will by carrying this collection to Jerusalem. He personally knew 25 more than the words of prophecy that had so far been spoken to him. He knew that they would not see his face again ; and this is true not only of the congregation at Ephesus, but also of all those whom he had been visiting, preaching the gospel of the kingdom. For he

ing the kingdom, shall see my face no more. (26) Wherefore I testify unto you this day, that I am pure from the blood of all men. (27) For I shrank not from declaring unto you the whole counsel of God. (28) Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you ¹ bishops, to feed the church of ²the Lord which he ³purchased with his

¹ Or, *overseers*.

² Some ancient authorities, including the two oldest manuscripts, read *God*. ³ Gr. *acquired*.

knew that even if he escaped the dangers that threatened him in Jerusalem, in accordance with the directions of God he must travel to the west (cf. xix. 21). But he could do this without fear, for his work in the east was at an end (cf. Rom. xv. 28). To-day he could
 26 testify to them, that if the judgment of God's wrath demanded their blood as a punishment of their unbelief, he was innocent of it. And this was true of all amid
 27 whom he had labored. For he could again say, that he had never, on account of any consideration, failed to do his duty by declaring to them the full counsel of their salvation, i. e. everything that God had decided to do
 28 for them and to demand of them. He consequently was free from all responsibility in the matter of their salvation. Then he turned to the elders in particular, and enjoined upon them to take heed to themselves and to the fold which had been entrusted to them, since the Holy Ghost had by the voice of prophecy designated them as suitable for the office which they had received. It was the office of leadership and of supervision in the congregation that had been entrusted to them; and how responsible this was became apparent from the fact, that God had even sacrificed the blood of His dearest possession, i. e. of His Son, in order to acquire them as His property. For only through this blood could they be cleansed from the guilt of their sins and be made worthy of belonging to God. But how necessary the supervision of their congregation was, can be

own blood. (29) I know that after my departing grievous wolves shall enter in among you, not sparing the flock ; (30) and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. (31) Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. (32) And now I commend you to ¹God, and to the word of his grace, which is able to build *you* up, and to give *you* the

¹ Some ancient authorities read *the Lord*.

seen from the dangers that threatened it in the future, and which he already knew beforehand. He had ex- 29 per-
 experienced these in the congregations of Asia Minor and of Corinth, in that after his departure strange false doctrine had broken in upon the congregation as wolves upon the fold, which threatened to rob them of the faith in the only salvation in Christ which he also feared in Rom. xvi. 17, 18. But in the very midst of them should men arise who would pervert his teachings concerning the freedom from the law and interpret them to mean licentiousness (Jude 4), and in this way 80
 by flattering them with the prospect of carnal liberty, lead them away from the right teachers and have them follow the false. Therefore there was need of watchfulness, to which end he pointed them to the example of his own constant pastoral efforts. For a 81
 period of three years he had not ceased day and night with tears to direct each one of them upon the right way, at those congregational assemblies which every evening had given him the best opportunities for such urgent admonitions.

Now follows the real farewell of the Apostle. He 82
 commended the elders, and in them the entire congregation, to God, and to the word of His grace. As He through the latter was able in all cases to prosper them in their spiritual life, so it is He alone who can protect them from all danger and guide them to the

inheritance among all them that are sanctified. (33) I coveted no man's silver, or gold, or apparel. (34) Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. (35) In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

(36) And when he had thus spoken, he kneeled down and prayed with them all. (37) And they all wept sore, and fell on Paul's neck and kissed him, (38) sorrowing most of all for the

goal of the consummation of redemption. There they, together with all those whose holiness shall be preserved unto the end, would receive that share in the kingdom of God which had been allotted them. There was still one feature wanting in the picture which Paul
88 gave of his work among them, upon which he else-
84 where lays great stress. His labors among them had been entirely unselfish. He had asked them neither for money nor for clothing, but through his own handicraft had earned for himself and for his companions all
85 that they needed. But he had a further object in mentioning this. He had intended thereby to give them an example, that through toil and work they should earn for themselves what they needed, and thereby it would also be possible for them to help the needy, as was their duty. They are to remember the word of the Lord, which is recorded only at this place. This word was well calculated to emphasize a fundamental duty by performing which the believer could repay the grace which he had received. Nor is this duty a burden, but a pleasure, for it is more blessed to give than
86 to receive. Luke reports with deep feeling the fare-
87 well scene. They all kneel down together for common prayer; they cannot cease from embracing and kissing
88 the departing Apostle again and again. For he had

word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

XXI And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara : (2) and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. (3) And when we had come in sight of Cyprus, leaving it on the left hand, we sailed into Syria, and landed at Tyre ; for there the ship was to unlade

declared to them that he was taking farewell forever. But this was, however, not to be the case. Things developed quite differently from what Paul had expected. True, his deadly enemies in Jerusalem had not ceased to plot his death, and he was delivered from a captivity of four years, which finally brought him to Rome. But to the distant Occident he did not, as far as we know, ever come ; but, as appears from the first letter to Timothy, he again returned to Ephesus. Yet this farewell made a deep impression on the historian, for he saw in it the separation of the Apostle from his past work. With the notice that all accompanied him to the ship, Luke passes to the fourth section of this book, in which the narrative of Paul's journey to Jerusalem is to be told.

The ship upon which the traveling companions of the Apostle had received him in Assos, whether it was only hired or on a regular voyage, went only to Patara, a harbor of Lysia, on the southwestern corner of Asia Minor. Their journey through the islands of the Ægean Sea was soon completed, and they came 1 by Cos and Rhodes, and on the following day ar- 2 rived at Patara, where they went upon a boat that was 3 upon the point of starting for Phœnicia. They sailed around Cyprus, leaving it on the left, and came to Tyre, to which place the ship had freight. Already they

her burden. (4) And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. (5) And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach we prayed, and bade each other farewell; (6) and we went on board the ship, but they returned home again.

(7) And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. (8) And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. (9) Now this man had four virgin daughters, who prophesied. (10) And as we tarried there some days, there came down

had lost so much time through unforeseen delays on the sea journey, that the hope of reaching Jerusalem in time for Pentecost had been given up; for instead of looking around for opportunity to sail further, they waited until the vessel was unloaded of its freight, and made use of the time to visit the disciples at this place.

4 Warning prophetic voices urged the Apostle not to go
 5 to Jerusalem, and when at last the delay of a week had
 come to an end, the Tyrian disciples, together with
 their wives and children, accompanied him to the
 shore, where they again knelt in common prayer and
 took a heartfelt farewell. When Paul went on board the
 6 ship, those of the city returned to their homes. In
 7 Ptolemais, where the ship completed its voyage, they
 8 remained one day with the brethren, and from thence
 9 went to Cæsarea. This roundabout way, as also the stay
 of several days at this place, showed that they were no
 more in a hurry. He lived in the house of the Evan-
 gelist Philip, whom we already know from chap. viii.
 He is here characterized as having four daughters
 10 who prophesied. It was here that the prophet Agabus,

from Judæa a certain prophet, named Agabus. (11) And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. (12) And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. (13) Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. (14) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

(15) And after these days we ¹took up our baggage and went up to Jerusalem. (16) and there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

¹ Or, *made ready*.

whom we already know from xi. 28, appeared, and 11 again by a symbolical action, such as the Old Testament prophets were fond of, predicted to the Apostle his captivity by the Jews and his transfer to the Roman authorities. Paul's traveling companions joined with the Christians of that place in begging of the Apostle again and again not to go up to Jerusalem. But Paul 12 implored them most emphatically not to break his heart with their tears; he on his part was willing, if necessary, to go even unto death for his Lord. It was only after seeing that all their objections effected nothing that they ceased to importune him, and submitted 13 to the will of the Lord. In Cæsarea Paul and his com- 14 panions equipped themselves for the long foot journey 15 to Jerusalem, and together with several brethren started on the way. But as Paul came with a large company of uncircumcised, it could not easily be expected that he would receive a hospitable welcome among the strict Jewish Christians of Jerusalem. Thereupon the friends in Cæsarea brought a Christian of 16 long standing from that place whose feelings for Paul

(17) And when we were come to Jerusalem, the brethren received us gladly.

(18) And the day following Paul went in with us unto James; and all the elders were present. (19) And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

17 were well known, so that they could lodge with him, and when they then arrived in Jerusalem they were warmly welcomed by this man, who as a Cypriote, probably did not belong to the strict class, and also by similar brethren.

18 On the very day of his arrival Paul, together with his companions, visited those who were at the head of the congregation. On this occasion none are mentioned as such except James and the elders. Accordingly all the Apostles must in the course of time have left Jerusalem in order to do their mission work abroad. But this James, the brother of the Lord, who during the lifetime of Jesus had not belonged to the company of the disciples, and accordingly had not been under His permanent influence, belonged to those who most strictly adhered to the traditional law, as can be seen from his address in chap. xv. This leader had appointed for the day on which Paul was to come to him a meeting of the elders of the congregation at his house, so that it was not a friendly visit, but a formal and
19 solemn deliberation that there took place. Naturally Paul was called upon, as soon as they had saluted each other, to report the successes which God had given him since his last visit to Jerusalem (xviii. 22), in the work assigned to him in the Gentile world. In this connection mention must also have been made of the collection which Paul had gathered in the Gentile lands, and the money formally turned over. As Luke says nothing of this, not even mentioning the relation of Paul's

(20) And they, when they heard it, glorified God ; and they said unto him, Thou seest, brother, how many ¹thousands there are among the Jews of them that have believed ; and they are all zealous for the law : (21) and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs ;

¹ Gr. *myriads*.

traveling companions to it (cf. xx. 4), it must be regretfully presupposed, as the Apostle already feared in Rom. xv. 31, that this collection did not meet with the welcome that had been expected, and did not have the effect which the givers had promised themselves. In reference to the success among the Gentiles they 20 naturally could only glorify God ; but for the very reason that they saw in this only a sign that he thereby had by God been recognized as a true servant, they at once made mention of the distrust which was still entertained among the Jewish believers towards him as the leading representative of the missions among the Gentiles. We must surely doubt, if James and the elders had reasons to believe that the many thousands of Jews in the Gentile world were also strict observers of the law ; here in Jerusalem they certainly were, and there must have been many such in the Gentile world. For only from these the report had come to Jerusalem, that Paul was teaching the Jews who had been converted, not to have their children circumcised and not 21 to observe the Jewish customs, which in the eyes of the zealous observers of the law in Jerusalem was equivalent to a rejection of Moses, whom Jesus had at all times recognized as the servant and the lawgiver of God. The leaders of the congregation presupposed, and as we have seen from 1 Cor. xii. 18 ; Gal. v. 2, no doubt correctly, that this was a slander, which, however, had a certain basis in the fact that the steady

(22) What is it therefore? they will certainly hear that thou art come. (23) Do therefore this that we say to thee: We have four men that have a vow on them: (24) these take and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. (25) But as touching the Gentiles that have believed, we ¹wrote giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. (26) Then Paul ²took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

¹ Or, *enjoined*. Many ancient authorities read *sent*.

² Or, *took the men the next day, and purifying himself, &c.*

association of the believing Jews with the believing Gentiles would gradually weaken the former in their
 22 strict adherence to Jewish customs. As it now had become known throughout the congregation that Paul had come, and as it was the intention to avoid all unfriendly meetings between him and those who were excited by these reports, it was proposed to the Apostle that he should disprove these reports by an evident demonstration on his part of his piety from a Jewish and legal
 28 standpoint. According to his principles, as laid down in
 24 1 Cor. ix. 20, Paul could unhesitatingly agree to this proposal, especially as it was emphasized that thereby no harm would be done to the freedom from the law that he had preached to the Gentile Christians, as, according to
 25 xv. 20-29, certain restrictions had been placed on these.
 26 For this proof asked of him the opportunity was especially favorable. They knew four men who had taken the so-called Nazarene vow (Num. vi.), which Paul too had himself at one time voluntarily assumed. According to the customs of Jewish piety (cf. xviii. 18), it was possible to enter upon such a vow later, by joining others

(27) And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, (28) crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. (29) For they had before seen with him in the city Trophimus the Ephesian, whom they supposed

who had taken the same vow, and assuming the purification, by which they represented themselves as those who are dedicated to God, and assuming the liability which the sacrifices that the discharging of the vow would cost, namely, the cutting of the hair, imposed upon the participants. This was regarded as a special sign of piety, and one advantage was that poorer people too could take this vow. Paul followed this advice at once by going with these men on the following day into the temple and announcing to the priests, that the days of their vow were over, and that they could now complete it by bringing the legal sacrifices, which the lack of means had hitherto prevented them from doing. For this purpose it was necessary for Paul to go into the temple repeatedly, in order to be present at each of the sacrifices that was necessary for each of these men and for himself. Luke narrates this so fully, because with this are connected the events that led to the arrest of the Apostle.

When the seven days of this vow were about to be 27 completed, those Jews from Asia Minor who had already during the sea voyage been plotting against the Apostle (cf. xx. 8), noticed him in the temple, and at once aroused the multitude that was collected there by appealing to them for assistance against their arch 28 enemy, who everywhere was preaching against the law 29 and against the temple. They further declared that he

that Paul had brought into the temple. (30) And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. (31) And as they were seeking to kill him, tidings came up to the ¹chief captain of the ²band, that all Jerusalem was in confusion. (32) And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the ¹chief captain and the soldiers, left off beating Paul. (33) Then the ¹chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. (34) And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. (35) And when he came upon the stairs, so it was that he was

¹ Or, *military tribune*. Gr. *chiliarch*.

² Or, *cohort*.

had brought Greeks into the temple, and in this way had desecrated the sanctuary, because a short time before they happened to see him in one of the streets of the city with his traveling companion, the Ephesian Trophimus. As soon as the report spread in the city, a large mob of the people gathered to the temple and dragged Paul out, in order not to desecrate the sacred precincts with his blood. The temple gates were then closed, so that he could not escape back into the temple. When the military tribune, who commanded the cohort that was garrisoned in the Castle Antonia, had been officially notified of the fact that everything in the city was in an uproar, he hastened at once with several hundred men and their officers, and not before the crowd saw the Roman soldiers did they restrain themselves from beating Paul to death. In vain the chiliarch inquired, after he had put Paul in chains, who he really was, and what he had done. All cried out in confusion, and on account of the tumult he could secure no definite information. He accordingly commanded that Paul should be taken to the barracks of

borne of the soldiers for the violence of the crowd ; (36) for the multitude of the people followed after, crying out, Away with him.

(37) And as Paul was about to be brought into the castle, he said unto the ¹chief captain, May I say something unto thee? And he said, Dost thou know Greek? (38) Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? (39) But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. (40) And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying

¹ Or, *military tribune*. Gr. *chiliarch*.

the soldiers in the castle, whereupon the mob in its 86 fury rushed after him up the steps of the castle, all the while cursing the Apostle, so that the soldiers were 87 compelled to carry him in order to protect him against 88 the crush of the mob. They were already at the point of taking him into the castle when Paul asked the chiliarch for the opportunity of being heard; and then for the first time the officer learned that he spoke Greek, and that Paul was not, as he thought, the Egyptian who had recently caused a revolt and had led four thousand bandits into the desert in order there to gather a larger army. But when Paul declared 89 that he was a Cilician Jew from Tarsus, and asked for 40 permission to address the people, the chiliarch granted his request. Paul accordingly took his stand on the upper step, and motioned to the raging crowd, and, in order to secure a hearing, he addressed them in the familiar words of brethren, and called the leaders of the people who were present fathers. He did not propose to depend for protection on the military tribunes, but wanted to defend himself without depending on them. Paul, who had for a long time lived in Jeru-

XXII Brethren and fathers, hear ye the defence which I now make unto you.

(2) And when they heard that he spake unto them in the Hebrew language, they were the more quiet : and he saith,

(3) I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day : (4) and I persecuted this Way unto the death, binding and delivering into prisons both men and women. (5) As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. (6) And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

salem, and accordingly was well acquainted with the Hebrew, or Aramaic, spoke to the crowd, who of course understood the Greek also, in their native dialect ; and this fact made them even more quiet than they already were when he motioned to them.

1 Luke now reports in full the first defense that Paul
8 addressed to his people. The Apostle began by stating that he, although a foreign Jew, had nevertheless been educated in Jerusalem, and by the universally honored Gamaliel had been trained in all the strictness of the law. For this reason he had at one time been just as zealous an observer of the law as they were
4 to-day. This very Way which he is going to-day, and
5 which is bringing up against him such heavy charges, he himself at one time persecuted, as could testify the the high priest and the entire council who had entrusted him with letters of authority when he went to Damascus in order to arrest those who had fled there from Jerusalem. And now he describes, exactly as this is
6 done in ix. 8 sqq., the appearance of Christ on the way,

(7) And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? (8) And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. (9) And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. (10) And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. (11) And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. (12) And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, (13) came unto me, and standing by me said unto me, Brother Saul, receive thy sight.

excepting that it is here mentioned that it was at the 8 time of noon, when this heavenly light must have been strong enough to be recognized even in the bright sun- 9 light. For this reason those who accompanied him on the journey are here cited as impartial witnesses of what he relates, for they too saw the light, without suspecting who it was that in it had revealed Himself to the Apostle, as they indeed heard a voice, but did not comprehend in what manner He who appeared had designated Himself (cf. ix. 7). Then in response to his 10 questions as to what he is to do, he was directed to 11 arise and go to Damascus, where he would receive further instructions, which according to this report he could only do by being led there by his companions, as he has been blinded by the supernatural light, and could no longer see his way. Ananias is described at 12 length as a man of legal piety, who enjoyed a good 13 reputation among the Jews in Damascus, in order by this to secure credence for his words, and to prove that Ananias, from the fact that he at once cured the Apostle of his blindness, was a man of God, who surely

And in that very hour I ¹looked upon him. (14) And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. (15) For thou shalt be a witness for him unto all men of what thou hast seen and heard. (16) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. (17) And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, (18) and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. (19) And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: (20) and when the blood of Stephen thy witness was shed, I also was

¹ Or, *received my sight* and looked upon him.

14 could transmit to him a divine message. The God of
 15 their fathers it was who had announced to him that he
 was predestinated to know His will, and for this rea-
 16 son he had seen and had heard the Just One, i. e. the
 Messiah, in order henceforth to be a witness of Him to
 all men. At the command of Ananias he had been
 baptized, with an appeal to the name of the Messiah,
 thus securing the forgiveness of sins, and in this way
 had become one of those believers in the Messiah,
 17 whom he had formerly persecuted. Later on, in Jeru-
 18 salem, while, like any other pious Jew, he was praying
 in the temple, against which he then had taught nothing
 and which he had not desecrated, as had been charged
 against him, he had again in a vision seen the Messiah
 who then directed him to leave the city, because his
 testimony would not be accepted there. How reluc-
 19 tant to obey this call he must have been is plain from
 20 the fact that he ventured to raise the objection, that
 they certainly would hear him who had himself
 formerly been a fanatical hater of the believers in the
 Messiah, as he certainly could not without the
 strongest possible motives and the most undoubted

standing by, and consenting, and keeping the garments of them that slew him. (21) And he said unto me, Depart : for I will send thee forth far hence unto the Gentiles.

(22) And they gave him audience unto this word ; and they lifted up their voice, and said, Away with such a fellow from the earth : for it is not fit that he should live. (23) And as they cried out, and threw off their garments, and cast dust into the air, (24) the ¹chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. (25) And when they had tied him up

¹ Or, *military tribune*. Gr. *chiliarch*.

proofs have become a witness for the Messiah. In this way Paul thought that he had in the very best manner led up to the point, namely his Gentile mission, which in every place had brought down upon him the deadly hatred of the Jews. It was for this purpose that he declares that the Lord had expressly told him, that He intended to send him among the Gentiles.

The crowd so far had listened in silence to the 22 Apostle ; but when they heard what he stated concerning his mission to the Gentiles, this seemed to them to be a clear confirmation of what they had heard of his hostility to his people. The storm of popular fury then broke loose, and they demanded the death of such a man, who had long ago deserved it. As on account of the presence of the soldiers they could not themselves resort to stoning him, they contented themselves with 23 throwing down their garments and throwing dust into the air, in order to indicate what he had deserved. For this reason the tribune of the people ordered him to be brought into the camp in order to protect him from the fury of the rabble, but directed also that 24 he be scourged until he confessed how this tumult had arisen. Not before he was actually fastened to the block, in order to be placed in a position for the blows of the leather thongs, did Paul recognize what was be- 25

¹ with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? (26) And when the centurion heard it, he went to the ²chief captain and told him, saying, What art thou about to do? for this man is a Roman. (27) And the ²chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. (28) And the ²chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born. (29) They then that were about to examine him straightway departed from him: and the ²chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

(30) But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

¹ Or, *for*.

² Or, *military tribune*. Gr. *chilarch*.

ing done to him, and he appealed to the centurion who had charge of this punishment, to his rights as a Roman citizen whom the law protected against scourging, especially without trial or cause. When this was reported to the military official, who had himself purchased the Roman citizenship for a great sum and knew well how to estimate its true value, he caused Paul to confirm this claim once again in his presence, and was told that his prisoner was a Roman citizen and had been born such. Thereupon the punishment was at once discontinued; for the very fact that the tribune had caused him to be fettered was itself a violation of his rights as a citizen, for which he had reason to fear that he would be called to account.

80 In order to gain definite information respecting the charges made against the Apostle, the military tribune commanded that the Sanhedrin should assemble, and on the following day, while this meeting was being held, he brought Paul no longer in fetters before the council.

XXIII And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. (2) And the high priest Ananias commanded them that stood by him to smite him on the mouth. (3) Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? (4) And they that stood by said, Revilest thou God's high priest?

The Apostle regarded the assembly with anxious 1 scrutiny, in order to see what impression his declaration would make on them. He intentionally omitted to address them as his judges, as it was the purpose of the tribune merely to learn from them the charges made against him, but as his brethren of the same nation, who were to testify to his innocence, since he without any reason had been attacked by the mob. He was conscious of the fact, that as a subject of the Theocracy he had been a conscientious walk before God, just as all his present labors were in His service. By this the presiding high priest was offended, for he was of the opinion that Paul ought to have stood in reverence and silence in the 2 presence of his judges, and not to have spoken unless asked to do so. For this reason he commanded the servants standing by to smite him on the face. Indignant at such treatment, Paul threatened him with divine punishment. As in the case of a wall that is 3 inwardly crumbling but which is outwardly covered with whitening in order to hide the crevices, the high priest, in hypocritical indignation, covered with an act of violence the arrogance with which he claimed the position of a judge. How could he, who contrary to law had caused him to be struck, claim to judge him according to law, without being struck by God for this conduct? When it was charged that thereby he was reviling the 4 high priest, Paul explained that he knew well what

(5) And Paul said, I knew not, brethren, that he was high priest: for it is written, ¹Thou shalt not speak evil of a ruler of thy people. (6) But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. (7) And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. (8) For the Sadducees say that there is no

¹ Ex. xxii. 28.

5 was written in Ex. xxii. 27, but he could not possibly recognize the high priest in a man of such passionate injustice. Notwithstanding this his apologetic answer shows that it called for an excuse, if a person contumeliously treated another, on account of personal unworthiness, but was protected by his official dignity, as this was not in harmony with the
 6 law. The confusion that had been aroused by this episode he quieted by the loud declaration that he, according to family traditions, belonged to the Pharisaic party, which he knew was represented in the Sanhedrin as well as the party of the Sadducees. It is true that these two parties, after a bitter contest extending over hundreds of years, had learned to sit together in peace in the council, to which they both belonged; but their divergent religious convictions showed themselves on all occasions. As the Pharisaic party alone hoped for the future of Israel, when all the pious should have been awakened from the dead, he won them over by his declaration that he had been called to account because of a hope which the Sadducees in their worldly-mindedness and political aims had long ago given up, namely, the
 7 resurrection as proclaimed by Jesus. At once at these
 8 words the old quarrel broke loose between the two parties, and as the Sadducees, together with the denial of the resurrection also denied the angelic and spiritual

resurrection, neither angel, nor spirit; but the Pharisees confess both. (9) And there arose a great clamor: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? (10) And when there arose a great dissension, the ¹ chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

(11) And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

(12) And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. (18) And they

¹ Or, *military tribune*. Gr. *chiliarch*.

world in which the Pharisees and later Judaism believed, several of the Scribes belonging to the latter party at 9 once began to defend Paul. They stated that nothing evil had been proved against this man, and if he had spoken of the reappearance of one who had died, it certainly could not be known whether he had seen a spirit, or been spoken to by an angel. As the quarrel increased in vehemence and they began to make the Apostle an object of contention between the two parties, the tribune commanded the soldiers to come and under their protection to take Paul back to the castle.

In the following night the Apostle received, through 11 a revelation from Christ, the assurance that as he had here, at the starting-point of his mission for Christianity, testified of Christ, he must do this also at the goal of his mission work in the world's capital city, so that the consummation of his plan in xix. 21 was assured. How this promise, notwithstanding the dangers that threatened him in Jerusalem, began to be fulfilled, is shown by the following narrative of the way in which 12 the attempt to kill him was frustrated, which for this 18

XXIII, 14-19] WEISS'S COMMENTARY

were more than forty that made this conspiracy. (14) And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. (15) Now therefore do ye with the council signify to the ¹chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. (16) But Paul's sister's son heard of their lying in wait, ²and he came and entered into the castle and told Paul. (17) And Paul called unto him one of the centurions, and said, Bring this young man unto the ¹chief captain; for he hath something to tell him. (18) So he took him, and brought him to the ¹chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. (19) And the ¹chief captain took him by the hand, and going aside asked him privately.

¹ Or, *military tribune*. Gr. *chiliarch*.

² Or, *having come in* upon them, and he entered, etc.

reason is given with much completeness of details. It had happened that more than forty Jews, with dire imprecations on themselves in case they failed to carry out their project, had taken an oath that they would not partake of food until they had put Paul out of the way. 14 They conspired with the members of the council, that 15 the latter were to ask for a new hearing for Paul in their presence, in order, as they pretended, to have the matter more closely examined; and on the way to the trial he was to be murdered. Through those members of the council who were well disposed towards Paul the plot was revealed to a sister's son of Paul, 16 who reported it to him. Paul asked one of the captains to take the young man to the chiliarch, because he had 17 something important to communicate to him. From 18 the manner in which the captain promptly complied 19 with this request we can see his manifest high regard for the Apostle. The conduct of the leaders of the people certainly suffers by comparison, for they allied themselves with these hostile Jews in their complicity

What is it that thou hast to tell me? (20) And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldst inquire somewhat more exactly concerning him. (21) Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. (22) So the ¹ chief captain, let the young man go, charging him, Tell no man that thou hast signified these things to me.

(23) And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: (24) and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe

¹ Or, *military tribune*. Gr. *chiliarch*.

for the attacks, and their agreement was now made known to the military tribune. The latter dis- 20 missed the young man graciously, with the direction to 21 tell no one that he had brought him any information. 22 The whole description of how, through the coöperation of different persons, divine Providence thwarted the wicked plot of the Jews, shows how vivid was the remembrance of a man who at once heard of the safe escape of the Apostle, which led to the transfer of the latter to Cæsarea.

From the expressions of Luke it appears that it was two 23 captains who enjoyed the special confidence of the mili- 24 tary tribune, with whom he arranged for the safe transfer of Paul. Two hundred heavy armed legionary soldiers, together with the same number of light armed, and seventy riders were at nine o'clock in the evening to be ready, with two horses for Paul (one for reserve), to go to Cæsarea. The hour of the departure as also the route was intentionally left unsettled. But it is easily seen from the preparations that the convoy was amply guarded against any attack from the fanatical Jews. At

XXIII, 25-32] WEISS'S COMMENTARY

unto Felix the governor. (25) And he wrote a letter after this form :

(26) Claudius Lysias unto the most excellent governor Felix, greeting. (27) This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. (28) And desiring to know the cause wherefore they accused him, ¹I brought him down unto their council: (29) whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. (30) And when it was shown to me that there would be a plot ²against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.³

(31) So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. (32) But on the morrow they left the horsemen to go with him, and returned

¹ Some ancient authorities omit *I brought him down unto their council.*

² Many ancient authorities read *against the man on their part, I sent him to thee, charging, etc.*

³ Many ancient authorities add *Farewell.*

25 the same time the military tribune prepared the official
26 letter to the procurator Felix. The contents did not
exactly represent the situation of affairs, as Lysias had
27 all reasons to conceal his hasty treatment of a Roman
28 citizen, but in so far he was right, as he, when he had
been informed that Paul was a Roman citizen, had
done everything to protect him against the Jews.
29 That the representatives of the hierarchy had raised a
30 formal charge of hostility to the law against him, could
easily have been the case, when these, as had been
agreed with those who intended to murder Paul, de-
manded that he should again be brought before them;
and at that time, after it had been decided that he was
to be brought before them, it had too been decided that
this should be done before the tribunal of the governor.
In accordance with the special orders, which were not
given before the troops were at the point of departing,
31 the convoy proceeded during the night to Antipatris,
32 which lies perhaps forty miles from Jerusalem on the

to the castle : (83) and they, when they came to Cæsarea and delivered the letter to the governor, presented Paul also before him. (84) And when he had read it, he asked of what province he was ; and when he understood that he was of Cilicia, (85) I will hear thee fully, said he, when thine accusers also are come : and he commanded him to be kept in Herod's¹ palace.

XXIV And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus ; and they informed the governor against Paul. (2) And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, (3) we accept it

¹ Gr. *Prætorium*.

road to Cæsarea ; and from here the foot-soldiers returned on the next day to Jerusalem. From them it was learned that the horsemen alone had escorted Paul the other and shorter half of the way to Cæsarea. After the governor there had read the letter of Lysias, and 83 upon inquiring had learned that the prisoner who had 84 been delivered to him was a native of the province of 85 Cilicia and accordingly belonged to his official territory, he promised to examine him as soon as his accusers should arrive, and ordered him imprisoned in the palace built by Herod, in which, as a rule, the procurators resided.

As soon as the governor, probably immediately after 1 the return of the military transport, had appointed for the leaders of the people in Jerusalem a day on which the matter was to be examined, the high priest, accompanied by a delegation of the council and their advocates, appeared in order to bring charges against Paul. After the latter had been summoned, the Roman orator 2 who officiated as advocate made his accusation. He began with an excessively flattering address to the 3 governor and assured him of the Jewish people's

in all ways and in all places, most excellent Felix, with all thankfulness. (4) But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. (5) For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout ¹the world, and a ringleader of the sect of the Nazarenes : (6) who moreover assayed to profane the temple : on whom also we laid hold : ²(8) from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. (9) And the Jews also joined in the charge, affirming that these things were so.

¹Gr. *the inhabited earth*.

²Some ancient authorities insert *and we would have judged him according to our law.* ⁷But the chief captain Lysias came, and with great violence took him away out of our hands, ⁸commanding his accusers to come before thee.

deep gratitude because he had preserved peace for them and had everywhere introduced the necessary reforms. 4 Then he asked for permission, in order not to disturb the governor in his important duties, to speak in all brevity, and begged him to show his well-known kindness and leniency. The fact of the matter was that he did not have much to say. The council, which, as matters stood, was already divided in its opinion of 5 Paul, had not been able to formulate definite charges against him. Accusations of a general nature, such as the charge that Paul was a dangerous person, and a disturber of the peace, would have no effect on a Roman official. Tertullus himself well knew, how the fact that Paul was the head of a Jewish sect could be an offense to the council, but did not concern the governor. The 6 charge of desecrating the temple the advocate did not 7 even dare to mention expressly, as the matter was not at all proved, and he was content with making an attempt to prove it. The governor was to conclude from this, that the matter was thwarted only by his having been taken captive, although he had not been formally 8 arrested, and least of all by the council. The speaker, 9 in conclusion, those who engaged him approving of

(10) And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: (11)

what he said, informed Felix that he could learn all further particulars from the prisoner himself, concerning whom he presupposed that he could not deny anything. This rather weak conclusion of the address surprised the copyist of the text, and induced him to add a further statement, which is still found in Luther's version, according to which the governor is to learn all further particulars from Lysias, whose connection with the affair is not at all correctly given. But Lysias had already reported by letter everything that he had to say. Indeed, we find the address here is so characteristic, that Luke, who, upon hearing of the approaching trial, had hastened to Cæsarea, has no doubt reproduced it according to his own recollection of it. The same is true of Paul's defense, which Luke now reproduces in detail as the second spoken to the Romans, in contrast to that delivered to the people (chap. xxii.).

The reply which Paul made to the charges, after the 10 governor had by a motion of the hand invited him to speak, also begins with a bow to that official. But here we do not hear a word of flattering exaggeration, such as that by which the advocate had expected to gain the favor of the Roman. As Felix had already been in office for five or six years, he must have been well skilled in the application of the Roman Law to Jewish circumstances; and for this reason the Apostle could hopefully begin with a defense of his own case, while the advocate spoke merely in the name of others and for their ends. Above all he confined the accusation to the time of his presence in Jerusalem, for which alone the 11

seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem : (12) and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. (18) Neither can they prove to thee the things whereof they now accuse me. (14) But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law,

12 council had a right to call him to account, in case he had been doing anything criminal there. For what the advocate has said of his character in general and of his activity among the Jews in the Roman Empire, was no concern of the council. But the governor could readily have informed himself of the fact that he had been in Jerusalem only twelve days; concerning the exact purposes of his journey he did not at this time enter into details. It was sufficient that he, like any other pious Jew, when such an one came to Jerusalem, desired to pray in the temple. From this the foolishness of charging him with having intended to desecrate the temple is palpable. Neither had they caught him engaged in the discussion of controversial questions, nor had he by speaking in public caused any tumult. He had done none of these things either in the synagogue or on the streets. He had in no way or manner caused any disturbance; and it was not possible for his accusers to prove to the governor the least item in what they had charged him with. They called him the head of a sect, and it might appear as that he had in some way damaged the Jewish religion, which was recognized by the state, or had founded a new religion. But in the Way in which he was walking, as a member of what they called a sect, he had only been serving the God of his fathers in faith in the entire Old Testament, upon which this religion was founded, and in the hope of a

and which are written in the prophets ; (15) having hope toward God, which these also themselves ¹ look for, that there shall be a resurrection both of the just and unjust. (16) ² Herein I also exercise myself to have a conscience void of offence toward God and men always. (17) Now after some years I came to bring alms to my nation, and offerings : (18) ³ amidst which they found me purified in the temple, with no crowd, nor yet with tumult : but *there were* certain Jews from

¹ Or, *accept*.

² Or, *On this account*.

³ Or, *in presenting which*.

resurrection of the dead, which all believing Jews expected even though a certain party had denied this doctrine. But as in this connection a separation of the just from the unjust was to be made, he accordingly sought to perfect himself by preserving a good conscience before God and man, so that he had no occasion to feel guilty of any wrong and accordingly he belonged to the just. There was accordingly no difference between him and his accusers in any matter of religion, excepting in the way they practised of the *one* religion of the fathers ; which was a matter of conscience, and did not therefore properly come before the tribunal of the governor. In this way the speaker again came to discuss his present visit to Jerusalem, because years had past since his preceding visits and the past had nothing to do with the present case. And now he expressly declares, that the purpose of this visit had been to bring as a gift of love for his people the money he had collected, the particulars of which matter did not concern the governor. Naturally a pious Jew on a visit to Jerusalem could not think of failing to give an offering ; and while he was engaged in this work he had been seized, when he, through these offerings, was receiving the consecration of a Nazarene. But this purpose of the offerings made impossible any thought that by bringing them he had collected a crowd around him or had caused a tumult among them. Beside this, it was not his accusers who

XXIV, 19-23] WEISS'S COMMENTARY

Asia—(19) who ought to have been here before thee, and to make accusation, if they had aught against me. (20) Or else let these men themselves say what wrong-doing they found when I stood before the council, (21) except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

(22) But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the ¹chief captain shall come down, I will determine your matter. (23) And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

¹ Or, *military tribune*.

had found him doing this, but several Jews from Asia
19 Minor, who ought to have appeared before the governor
20 if they had any charges to prefer against him. As
these latter were not now present, he must ask of his
accusers to declare what evil he had committed on the
only occasion on which he had appeared before the
21 council. But in this case it could have been only the
one word which he had cried out in xxiii. 6, namely
that he was being arraigned because of his belief in a
resurrection from the dead.

Luke narrates only briefly how it happened that Paul
22 remained for two years in captivity in Cæsarea. Felix
first postponed the decision after hearing the case.
Luke explains this by the fact, that he certainly knew
more of this Way concerning which Paul had spoken than
the latter seemed to suppose. Felix, after holding his
office for several years, must certainly have known, that
the matter in dispute had some connection with that Jesus
who had been executed at the demand of the hierarchs.
Of this, indeed, Lysias in his letter had said nothing; and
23 for this reason he could plead, that he would first await
the coming of the latter before definitely deciding the
matter. In the meanwhile he committed Paul to the

(24) But after certain days, Felix came with Drusilla, ¹ his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. (25) And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. (26) He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed

¹ Gr. *his own wife*.

easiest possible imprisonment, and permitted all his friends to communicate with him, whenever these desired to do him any service. Nothing is said of his sending for Lysias, as he had indirectly promised to do. Possibly events that followed caused him gladly to desist from 24 this. Felix had married a Jewess named Drusilla, whom he had enticed away from her former husband, and it was evidently she who wished to hear further particulars concerning this Jesus. She accordingly induced the governor to summon Paul before him, in order to describe to them this faith in the Messiah Jesus. But 25 Paul made use of this opportunity in order to speak to them of the change of heart which this faith presupposed. He spoke to them concerning the righteousness, whose obligations Felix in his official dealings had often violated, as will soon appear; and also concerning the control of carnal passion, which neither of these two had shown in their marriage relation. But above all he spoke of the impending judgment, which caused Felix to fear, so that he postponed the discussion, which was constantly becoming more and more painful to him, to a more convenient time, as he said. In the meanwhile, however, he hoped that the friends of Paul would 26 by bribery induce him to set the prisoner free; and it accordingly remains a problematic matter whether, in the frequent discussions which he held with the Apostle he ever again returned to the matter at issue. Of course

with him. (27) But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

XXV Festus therefore, ¹having come into the province, after three days went up to Jerusalem from Cæsarea.

(2) And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, (3) asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. (4) Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. (5) Let them

¹ Or, *having entered upon his province.*

the Apostle could not consent to his offer, and accordingly two years passed without any change in the fate of the Apostle. When Felix after this time had
 27 elapsed was succeeded by another man, he should have first settled the matter of Paul, with which his successor was not acquainted. But as he had reason to fear that the Jews would file charges against him for maladministration of office, he sought to gain their favor by omitting to set Paul free, and in this way he left this business for his successor to settle. How Paul was compelled to appeal to the emperor is set forth in the following narrative.

1 Three days after entering upon his office Festus went
 2 up to Jerusalem in order to become acquainted with the leaders of the people. But these found nothing more important to do than to urge him to take up the matter
 8 against Paul at once. And as they well knew that they had no reason to demand this, they asked of the new governor, as a favor, to bring Paul to Jerusalem. In this they of course had the secret thought, that they would be able to find means and opportunity for
 4 getting rid of him. Festus at first preserved a diplo-
 5 matic silence. He declared that Paul was carefully guarded in Cæsarea, and he himself would soon return

therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.

(6) And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. (7) And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; (8) while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. (9) But Festus, desiring to gain favor

thither. Those who were most powerful among them, as he here expresses himself in most general terms, because he does not yet know the details of their organization, should go down with him, and if there was anything wrong about the matter, they could bring their charges. As a matter of fact the trial 6 was held some eight or ten days later before his judicial chair in Cæsarea. As soon as Paul entered 7 the court-room the Jews surrounded him and overwhelmed him with reproaches. He was charged with 8 having violated the Jewish law and the sanctuary. But as they knew what a slight impression the charge of religious crime would make on a Roman official, they put a political interpretation upon his preaching of the Messiah, as though he had committed a crime against the emperor. But they could prove nothing, as Paul 9 in every case entered a denial of the charges. But it now appeared that the new governor was no less concerned about gaining the favor of the people in entering his office than his predecessor was when he gave up his office. What he was compelled to deny to the Jews at their one-sided request, he could grant with the consent of Paul; and he had no reason to believe that the latter would not agree to it, as it would as easily be

with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? (10) But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. (11) If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is *true* whereof these accuse me, no man can ¹ give me up unto them. I appeal unto Cæsar. (12) Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

¹ Gr. *grant me by favor*.

possible in Jerusalem to secure witnesses in his favor as witnesses against him. He accordingly proposed to transfer the trial to Jerusalem, although he would have
 10 to act as judge in the matter. But Paul saw through the scheme of his opponents and declined emphatically to consent to this. He declared it to be his right to be judged here, before the tribunal upon which the governor, in the name of the emperor, decided cases according to law. But this proposed transfer of the trial to Jerusalem would be useless, because he had done no wrong to the Jews, as Festus, after the explanation that he had given of the emptiness of these charges, must himself know better than they. It was no fear of the
 11 punishment which he would suffer if he had done anything wrong or had been deserving of death, that caused him to refuse this. He took this position because, if nothing had been proven against him, nobody had the right to give him up to his enemies, which could be the only purpose and object in changing the
 12 place of trial. But as he feared that the governor would in the end go too far in yielding, or without his consent agree to the wishes of his enemies, he resorted to the last legal means which he, as a Roman citizen, had a right to claim, namely, an appeal to the emperor. This protected him not only from further postponement

(13) Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, ¹and saluted Festus. (14) And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix; (15) about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him. (16) To whom I answered, that it is not the custom of the Romans to ²give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. (17) When therefore they were come together here, I made no delay, but on the next day sat on the judg-

¹ Or, having saluted.

² Gr. *grant me by favor*.

of the affair in Cæsarea, but also fell in with his desire to visit Rome. Festus declared, after a short consultation with his advisers, that there were no objections to this appeal, and that he should be transported to Rome.

A few days later, and before the arrangement for the transport of the prisoners could be made, an event oc- 18
curred which seemed to give his case an entirely new turn. King Agrippa II., together with his sister Bernice, came to Cæsarea to welcome the new governor, and during his stay there Festus made use of the op- 14
portunity to confer with Agrippa in the matter of 15
Paul. He narrates how his predecessor had left him a prisoner, and that the leaders in his first official visit to Jerusalem had demanded that he be condemned. For that this was the real purpose of their demand could not be doubted. They had not, indeed, demanded that this should be done without law and justice; but, in contrast to the trickery of the hierarchical party, the governor pointed with pride to the Roman legal procedure, citing the fact that it was not customary among them to give any person over to his enemies, no matter who he was, merely to please these, 16
without having cited his opponents in his presence and given him an opportunity to defend himself. For this 17

ment-seat, and commanded the man to be brought. (18) Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; (19) but had certain questions against him of their own ¹religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. (20) And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters. (21) But when Paul had appealed to be kept for the decision of ²the emperor, I commanded him to be kept until I should send him to Cæsar. (22) And Agrippa

¹ Or, *superstition*.

² Gr. *the Augustus*.

18 reason, as soon as they came with him to Cæsarea, he had, without any delay, brought accusers and accused together before his judicial chair. But they had not charged him with any of the evil things which he had
 19 imagined to be the cause of their accusations. The matter was only certain religious disputes in reference to a certain Jesus, whose resurrection from the dead Paul had asserted. This must have been said in connection with Paul's denial of their misinterpretation of his preaching of the Messianic character of Jesus; and the expression pictures finely the indifference of the Roman towards such a silly assertion, and towards those who maintained that a person who was said to have risen from the dead could be regarded as a claimant to a throne. His proposal to transfer the trial to Jerusa-
 20 lem, the governor intentionally described as the outcome of his embarrassment. He was really anxious to come to an understanding in regard to their disputes, and this he had hoped to secure more easily at Jerusalem. He then made mention of Paul's appeal to
 21 Augustus, as the emperor is called in his highest
 22 judicial capacity, and of his own consent to this appeal. But when Agrippa expressed a desire to hear this man, Festus promised to accede to his request the following day.

said unto Festus, I also ¹ could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

(23) So on the morrow, when Agrippa was come, and Bernice with great pomp, and they were entered into the place of hearing with the ² chief captains and the principal men of the city, at the command of Festus Paul was brought in. (24) And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. (25) But I found that he had committed nothing worthy of death: and as he himself appealed to ³ the emperor I determined to send him. (26) Of whom I have no certain thing to write unto my

¹ Or, *was wishing*.
² Gr. *the Augustus*.

³ Or, *military tribune*. Gr. *chiliarchs*.

Luke describes with a certain solemnity how Agrippa and Bernice appeared with great ceremony in the audi- 23
ence room, and how Festus had called together the
chief military officers and the heads of the city govern-
ment, and then directed that Paul appear. He opened
the convention with an address to the king and to all 24
who were present, which was intended to direct
their attention to the prisoner. Here the narrator, no
doubt unintentionally, inserted some details that he re-
called of the turbulent scene in Jerusalem on the occa-
sion of Paul's arrest. Festus had had no dealings
whatever with the Jewish populace, and the demand for
Paul's death had never been openly made of him by the
hierarchical party, and least of all in this form. But
he dramatically pictures the prisoner as the object of
popular hatred, which, as Festus would readily see,
found its willing instrument in the hierarchical lead-
ers. He had seen on this occasion that the man had 25
done nothing deserving of death; but, as the latter had
appealed to Augustus, he decided to send him to the
emperor. It is a fact that he could send no definite 26
information to his imperial master concerning the
prisoner. But for this very purpose he had called

lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. (27) For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

XXVI And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence :

(2) I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things where-

him before this assembly, and especially before King Agrippa, that he from this examination of the subject
27 might gather material for his report. For he considered it unreasonable to send a prisoner, and not at the same time send with him the reasons for the charges made against him. But Paul had refuted those which his opponents had brought against him, and all that was still matter of doubt was far too unimportant to be submitted to the imperial court. A closer examination then was required in order to bring out what other matter of this kind was yet to be discovered. All this Luke reports so fully because thereby the occasion is given for the third great address of defense on the part of the Apostle before the Jewish king and the Roman governor, as is now to be reported.

1 The king himself now turned to Paul and directed him to speak so that he could say what he could in defense of himself. Luke describes how Paul with out-
2 stretched hand delivered his address of defense. He addressed the king, as he was to speak of all those things with which the Jews had charged him. For he considered himself happy that he could defend himself that day before a judge such as he was, especially because he considered him as being acquainted with Jewish customs and with the contentions arising out of

of I am accused by the Jews : (3) ¹ especially because thou art expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently. (4) My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews ; (5) having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. (6) And now I stand *here* to be judged for the hope of the promise made of God unto our fathers ; (7) unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king ! (8) Why is it judged incredible

¹ Or, *because thou art especially expert.*

these, and he on his part, would now be able to judge 8 best in regard to Jewish accusations. Therefore he asked for a patient and willing hearing, so that he could speak of these things in detail. It was indeed not necessary to say anything about himself ; for his life in the past, which, in contrast to that which he was that 4 day leading, had been led among his people and at the headquarters of the Theocracy, and was known to all the Jews, who were and had been from the outset well acquainted with him. If they were only willing they 5 could testify to the fact, that he had lived as a Pharisee and according to the strictest sect in their religious exercises. He then stated the fact that he was, at the time he spoke, called before the bar of justice for the one thing with which he had been charged and which yet 6 stood in the fullest agreement with his entire past. For nothing else is involved than the hope which God had promised to the fathers. This was the Messianic 7 promise, for the fulfilment of which the entire people descended from the fathers had waited until that day, by seeking through diligent and earnest prayer to bring it about. For this very hope, which he shared with all the Jews, as the king knows, he was being charged by these very Jews, and why ? Because he founds the ful- 8

with you, if God doth raise the dead? (9) I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. (10) And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. (11) And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. (12) ¹ Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, (13) at midday,

Or, In which errand.

filment of their hopes on the resurrection of One who had died, the proclamation of which was charged to him as a lie. But why should it be incredible that God had awakened the dead, as he has maintained in his preaching? With this Paul came to the circumstances which had caused him to give up such unbelief and to become a preacher of the resurrection of Christ.

In this way the Apostle again came to speak of his conversion. But it was not his purpose to give a calm account, but an enthusiastic description of what he experienced and which had made him that which he then was. So long as he followed his own opinions, he considered himself in duty bound to do many things hostile not only to the name which characterizes Jesus as the Messiah, but also to its confessors. In dark colors he paints his own fanaticism, which was almost lunacy, in his persecution of those whom he now must consider as saints. These he then imprisoned and at all times lent his voice to their sentence of death. He tried by constantly repeated punishments of the synagogue to make them blaspheme Christ's name; and he persecuted them even to the cities outside of Jerusalem. Finally, equipped with authority and full liberty in the matter from the high priests, as their willing instrument he had gone to Damascus. He describes the

O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. (14) And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against ¹the goad. (15) And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. (16) But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things ²wherein thou hast seen me, and of the things wherein I will appear unto thee; (17) delivering thee

¹ Gr. *goads*. ² Many ancient authorities read *which thou hast seen*.

brilliant light which, at high noon, outshone even the sun, as he, without suspecting anything of the kind, went his way. It shone about him and cast him and his followers to the ground. What he at that time 14 had heard in his mother tongue he here clothed for his 15 Greek hearers in words which, in the form of a Greek proverb, depicted the irresistible character of the impression that he had received. For as a beast cannot kick against the goad, so it was impossible for him to struggle against the will of Jesus, who had appeared to him and was driving him in a new direction. He then proceeds to relate what he had heard of the revelation that had been given to Ananias (ix. 15), and what had afterwards been revealed to him in a vision in Jerusalem (cf. xxii. 17, 18; 21). This he said he regarded, as he states on all later occasions (cf. Gal. i. 16), as having been given him at the appearance of Jesus. In 16 these words he had been predestinated to be a witness of that which this appearance has now testified to him of His resurrection and His exaltation, and of what He should in the future reveal to him in every new appearance as His future redemption purposes. Therefore he should at all times be delivered from the power of the hostile people of his nation and also from the Gentiles 17

XXVI, 18-21] WEISS'S COMMENTARY

from the people, and from the Gentiles, unto whom I send thee, (18) to open their eyes, ¹ that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. (19) Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: (20) but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of ²repentance. (21) For this cause the Jews seized me in the temple, and assayed to kill me. (22) Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come:

¹ Or, to turn them.

² Or, their repentance.

- 18 to whom he had been especially sent, in order to convert them from pagan ignorance to the light of truth, and from the power which Satan so far had been exercising over them, to God, so that their sins are to be forgiven them and they shall then through faith secure a possession among those whose sanctification
- 19 shall attain to perfection. This overwhelming revelation of the divine glory of Christ it was, which had made it impossible for him to be disobedient to the will that had been made manifest to him in the heavenly vision. On the contrary, he then began at once in Damascus, and afterwards in Jerusalem, indeed in the whole country of Judea (cf. Acts ix.; Rom. xv. 19), to preach to the Jews, and afterwards to the Gentiles,
- 20 telling them what to do. But if he had taught them to repent and to be converted to God, proving the change of heart by works worthy of this, the Jewish king
- 21 could regard this only as a meritorious work. And yet for this work of his among the Gentiles, the Jews had seized him in the temple and had sought to kill him.
- 22 But God's help had been present with His servant; and he accordingly was still standing here declaring to

(23) ¹ how that the Christ ² must suffer and ³ how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

(24) And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning ⁴ is turning thee mad. (25) But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

¹ Or, *if*. ² Or, *whether*.

³ Or, *is subject to suffering*.

⁴ Gr. *turneth thee to madness*.

large and small his testimony, which agrees with all that Moses and the prophets had predicted concerning the future redemption. With this then it has been 23 decided whether it was true that the Messiah had been subjected to suffering and had been the first to rise from the dead in order to bring the revelation of salvation to the people and to the Gentiles; for he was indicted as a liar in declaring this.

Luke further reports the events that succeed this address. Paul had not nearly completed his discussion; for as yet he had not preached the principal points, namely, that through the Crucified and Risen Jesus the promises of God had been fulfilled, and that he had been accused because of his hope in the consummation of salvation that had thereby been secured (cf. vs. 6). But the fact that he questioned the possibility of suffering by a human being and even spoke of the resurrection of a person from the dead (cf. xvii. 32), appeared to the 24 heathen governor an evidence of his absolute lunacy, and he accordingly interrupted him. Up to this point Paul had spoken many sensible things: but what he had studied in the old books of Moses and the prophets must have deprived him of his common sense, so that he could no longer distinguish between that which is reasonable and what is unreasonable. The emphatic denial of this by Paul is put in a respectful form. His words, 25 which he declared to be a solemn declaration, were full of truth and sober sense. For they spoke of a matter

(26) For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

(27) King Agrippa, believest thou the prophets? I know that thou believest.

(28) And Agrippa *said* unto Paul, ¹ With but little persuasion thou wouldest fain make me a Christian.

(29) And Paul *said*, I would to God, that ² whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

¹ Or, *In a little time thou, &c.*

² Or, *both in little and in great, i.e. in all respects.*

- 26 which the king, on account of his knowledge of Jewish affairs, must have been well acquainted with, such as the question as to the possibility of suffering on the part of the Messiah and His resurrection. For this reason, too, he had spoken so openly to him. He was convinced that none of the facts to which these questions refer was hidden from him. For that Jesus had been put to death, and it had been for a long time matter of contention among the Jews, whether He had through His resurrection shown Himself to be the Messiah, were no secrets but well-known facts. Paul intentionally expressed himself in this general way, because it was not his intention to speak in detail to the audience before him, which consisted largely of Gentiles, to whom it was not his purpose at that moment to preach. But he addressed himself to the Jewish
- 27 king, in order to take up again the proof with which he had begun to draw from the prophets a justification of his standpoint, which line of argument had been interrupted by Festus. But why is there need of questioning? Paul knew that Agrippa was a pious Jew and
- 28 by this fact the question was already decided. At this the king interrupted him, indicating with a slight irony, that it could not be permissible, on the basis of his faith in the prophets, in such an offhand way to demand the recognition of the Crucified and Risen

(30) And the king rose up, and the governor, and Bernice, and they that sat with them : (31) and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. (38) And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Jesus as the promised Christ, and in this way to make 29 him a Christian. With equal quickness, however, Paul answered, that he wished to God that he could with a few words, and if it were necessary with much labor and persuasion, make not only him but all those who were listening to him to be such people as he was, whether they call them Christians or not. Only in one thing he did not wish them to resemble him, namely, in his fetters. This word had its effect. The deep impression which Paul had made by his whole demeanor caused his hearers to revolt from the idea that such a man should be fettered like a criminal. The king arose together with the governor, as also Bernice and those with them. 80 They retired, and when they began to speak of the results of the meeting, it was the general opinion that this man could have done nothing that deserved imprisonment or death. But Agrippa declared at once, that if he had not appealed to the emperor, he could 82 have been set at liberty at once. This is the climax of Luke's narrative. In contrast to the people of the Jews, who would put him to death as a criminal, their king felt bound to declare, that he was entirely innocent. The fact that his appeal to the emperor frustrated his immediate release was merely a result of divine Providence, which rendered him once for all safe from the machinations of the Jews and also guaranteed his journey to Rome. As a matter of fact his transportation was to take place at once. But that the protection

XXVII And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan¹ band. (2) And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. (3) And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and

¹ Or, *cohort*.

of God also went with him in all the dangers that attended this journey is shown in the narrative of his sea voyage that is here reported in full details.

We know from Col. iv. 14, and Phil. v. 24, that Luke was with Paul in Cæsarea. He probably belonged to those who, according to xxiv. 23, were at all times admitted to the prisoner, in order to render him all necessary services. In this way it happened, that he was also permitted to go with him on this sea voyage, which he now as an eyewitness records with the
 1 most exact particulars. Paul was on this voyage as-
 2 sociated with prisoners of an altogether different character, who were in charge of a centurion of the Imperial guard, which was returning to its garrison. When they found a ship from Adramyttium, a city on the coast of Mysia, on the point of sailing to the various harbors up the coast of Western Asia Minor, where they could readily meet with an opportunity of sailing to Italy, orders were given to embark. On board the same ship was also a Macedonian, whom we have in another instance found a companion of Paul (xix. 29;
 8 xx 4). The ship first went along the coast to Sidon, where on the next day more freight was taken on board, Luke makes mention of this, but it here appeared that the captain, probably at the direction of the governor, treated Paul in a friendly manner. He was permitted, but naturally under military escort, to visit the brethren

¹refresh himself. (4) And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. (5) And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. (6) And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. (7) And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not ²further suffering us, we sailed under the lee of Crete, over against Salmone; (8) and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

(9) And when much time was spent, and the voyage was now

¹ Gr. receive attention.

² Or, suffering us to get there.

at this place, and as on account of the sudden departure from Cæsarea it had not been possible to furnish him with the necessary outfit for the sea voyage, he here obtained such equipment. From here they went out to the sea, but were compelled, on account of contrary winds, to sail along under the protection of the coast of Cyprus, and in this way arrived at the harbor of Myra, in Lycia, on the southwestern corner of Asia Minor, where they found an Alexandrian vessel which had put in there on its journey to Italy and on which they embarked for their further journey. They continued their course along the southwestern coast of Asia Minor; but the continuous west winds, which in the late summer are frequent and strong in this part of the Mediterranean, did not permit them to make rapid progress. In this way, with considerable trouble, they arrived at Cnidus; but as they could not land at this place on account of the wind, they decided to change the route and under the protection of the island of Crete sailed around the eastern promontories of that island and along the south coast, where they were better protected against the northwest winds, and with some difficulty arrived at the so-called Fair Havens and the city of Lasea. By this time the season was advanced, and already the time of

dangerous, because the Fast was now already gone by, Paul admonished them, (10) and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. (11) But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. (12) And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter *there*; which is a haven of Crete, looking ¹ north-east and south-east. (13) And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. (14) But after no long time there beat down from it a tempestuous wind, which is called Euraquilo : (15) and when the ship was caught, and could not face the wind,

¹ Gr. *down the south-west wind and down the north-west wind.*

the fast of the great day of atonement, at the time of the autumnal equinoxes, arrived, at which period, as a rule, sea traffic was suspended. Therefore Paul earnestly advised them against sailing further. He warned them
10 of the fury of the elements that rage about this season
11 with consequent suffering of seafarers. But the centurion trusted rather to his pilot and his ship captain, because he did not know how experienced Paul was in sea travel. For the former were anxious to find a more agreeable place for wintering, such as they thought the
12 harbor of Phoenix, on the southern coast of the island, to be, as it was protected by promontories against both
13 the southwest and the northwest winds. In this way Paul was overruled ; and as it happened that a soft south wind began to blow, it was thought that they could readily carry out their project, and they raised the anchors and sailed more closely than ever along the coast of the island. But suddenly a hurricane came down upon the island, the so-called east-northeast, which neces-
14 sarily drove the skippers out into the open sea. The
15 ship, driven by the fury of the storm, could not be con-

we gave way to it, and were driven. (16) And running under the lee of a small island called ¹Cauda, we were able, with difficulty, to secure the boat: (17) and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. (18) And as we labored exceedingly with the storm, the next day they began to throw *the freight* overboard; (19) and the third day they cast out with their own hands the ²tackling of the ship. (20) And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

(21) And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have

¹ Many ancient authorities read *Clauda*.

² Or. *furniture*.

trolled and was carried back and forth at the mercy of the wind. They succeeded with great difficulty, going along under the protection of a small island, and making use of the opportunity thus offered, in drawing into the ship the life-boat, which was greatly endangered by the waves, and with the equipments which it con- 16
tained they undergirded the ship, so that the planking 17
could not start. They then managed to furl their sails, so that the ship would not be hurled against the great Syrtis, i. e. the sandbanks on the African coast, and let the vessel drift at the mercy of the wind. But as the 18
storm only increased in its fury they were compelled 19
on the second day, as Paul had foreseen, to throw their freight into the sea; and on the third day the equipment of the ship followed. All the passengers were compelled to render assistance in thus lightening the ship. Finally Luke describes how for several days 20
neither the sun nor the stars were visible, and the storm raged with increasing fury so that, as Paul had also predicted, all hope of deliverance was absolutely swept away.

The conduct of Paul during this sea-storm is next 21

hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. (22) And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship. (23) For there stood by me this night an angel of the God whose I am, whom also I serve, (24) saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. (25) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. (26) But we must be cast upon a certain island.

(27) But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country: (28) And they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms.

described by Luke. In the general despair and terror of death nobody had thought of taking any food, and thereby had only increased the general feeling of weakness and hopelessness. Paul therefore stepped among them and told them that they ought to have followed his advice, and then they would not have met with
22 this terrible tempest. They ought at least to heed him now, and to take fresh courage, as there would be no
23 loss of life, but only the ship would be wrecked. He
24 had in a vision during the night received the promise, that, since he, in accordance with the will of God, was to stand before the emperor for judgment, they and the ship could not be lost, and all who were on the vessel had
25 been given him as a gift. Because he trusted His word
26 infinitely, he commanded them to be of good cheer. It is true that the wreck of the ship could not be averted. They were in fact to be wrecked on an island. Evidently his experience in navigation had taught him that
27 they were approaching the coast. On the fourteenth
28 night after their departure from Crete, while they were being driven about on the Adriatic Sea, the sailors in

(29) And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and ¹ wished for the day. (30) And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, (31) Paul said to the centurion and to the soldiers. Except these abide in the ship, ye cannot be saved. (32) Then the soldiers cut away the ropes of the boat, and let her fall off. (33) And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. (34) Wherefore I beseech you to take some food : for this is for your safety : for there shall not a hair perish from the head of any of you. (35) And when he had said this, and had taken bread, he gave thanks to God in the presence of all ; and he brake it, and began to eat. (36) Then were they all of good

¹ Or, *prayed*.

throwing out the lines found that the depth was rapidly lessening, so that, in order not to be hurled against a rock, they let four anchors down in the stern of the ship, and anxiously awaited the morning. They 29 escaped another great danger through the forethought of Paul. The seamen, who probably knew from the waves that they could not think of landing in safety, decided to escape by means of the life-boat and were 30 letting it down under the pretext that they wanted to fasten the anchors to the front of the ship also, when Paul warned the captain and the soldiers against the 31 danger of leaving the ship ; and the authority of the 32 Apostle was so great, that they at once cut away the ropes by which it had been let down, so that it fell into the sea and the people of the ship were deprived of every means of leaving the vessel. The time to day-break Paul employed for the purpose of encouraging them, insisting that they who had been enduring so 33 much should take some food, as the deliverance which 34 was sure to come would still require great efforts. 35 Then he set them the example, and took bread, and in 36

XXVII, 37-40] WEISS'S COMMENTARY

cheer, and themselves also took food. (37) And we were in all in the ship two hundred threescore and sixteen souls. (38) And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

(39) And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could ¹ drive the ship upon it. (40) And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the

¹ Some ancient authorities read *bring the ship safe to shore*.

the presence of all spoke a prayer of thanksgiving, and
87 ate, and they all, filled with new courage, ate also. As
88 the rest of the wheat, which had been taken on board as provisions for the two hundred and seventy-six souls on the ship, still made the vessel too heavy, it was thrown overboard, and thereby they showed that they hoped with a certainty for the deliverance promised by Paul.

89 With the fullest details Luke describes the shipwreck near Malta. When it became day, they saw the land which they had expected to see, but they did not know where they were. They noticed a bay, which was not surrounded by rocky cliffs, but had a shore suitable for landing; and they decided, in order to escape the fury of the waves, to run up against the shore, For this purpose they cut the anchor ropes on all sides,
40 and permitted the anchors to fall into the sea, loosened the ropes with which the two rudders were fastened, and hoisted the foresail so that it could be filled by the wind and the ship would be driven to the shore. In this way they got to a narrow strip of land, which at its outer point was still overwhelmed by the waves.
41 But when they drove up the ship, in order, as soon as the waves had receded, to be on dry land, the front part of the ship went aground, so that it remained immovable, and the back part was gradually demolished

foresail to the wind, they made for the beach. (41) But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. (42) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (43) But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; (44) and the rest, some on planks and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

XXVIII And when we were escaped, then we knew that the island was called ¹ Melita. (2) And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. (3) But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out ² by

¹ Some ancient authorities read *Melitene*.

² Or, *from the heat*

by the power of the waves. Still one danger threatened the Apostle; for the soldiers, in order that none should escape by swimming, wanted to put the prisoners to death. But the centurion prevented this out of consideration for Paul, whose spirit and character had made a deep impression on him. He gave directions, therefore, that those who could swim should land first, and the others save themselves on planks and other parts of the wreck. And the prediction of Paul was thus fulfilled and all reached the land in safety. Not until after the last danger was passed, did they look around them to see where they had been stranded, and learned of the natives who had come to the shore that it was the island of Malta. The Punic inhabitants were exceedingly friendly to the castaways. They at once kindled a fire and invited all to warm themselves, which they gladly did on account of the rain and the cold. Then it happened that when Paul was gathering sticks for the fire, a viper which was concealed in

XXVIII, 4-9] WEISS'S COMMENTARY

reason of the heat, and fastened on his hand. (4) And when the barbarians saw the *venomous* creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. (5) Howbeit he shook off the creature into the fire, and took no harm. (6) But they expected that he would have swollen, or fallen down dead suddenly; but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

(7) Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. (8) And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. (9) And when this was done, the rest also that had diseases in the island came, and

4 the fagots, drawn out by the heat, began to encircle his
5 hand. When the barbarians saw the animal hanging
on his hand, they thought that this man must be a
murderer, who, although he had just escaped the sea,
was now being punished by the gods. But Paul coolly
shook the animal off his hand into the fire, without
suffering any harm. These, however, thinking that he
6 had already received the deadly bite, from the effects
of which the help of God had protected him, expected
him to fall down dead, or that other effects of the poi-
sonous bite would manifest themselves. But when
they had observed him for a long time and nothing
happened to him, their ideas changed, and they were
inclined to regard him as a god, who naturally could
not be affected by any danger. It happened that in the
7 neighborhood of the place where the shipwreck had
taken place there was a country seat which belonged to
the highest official of the island. This Publius re-
8 ceived the stranded people and provided for their wants
9 in a most friendly way for three days. But as his

were cured: (10) who also honored us with many honors; and when we sailed they put on board such things as we needed.

(11) And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was ¹The Twin Brothers. (12) And touching at Syracuse, we tarried there three days. (13) And from thence we ²made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

¹ Gr. *Dioscuri*.

² Some ancient authorities read *cast loose*.

father happened to be suffering from the attacks of a severe fever, which was accompanied by dysentery, Paul healed him, by praying and laying his hand upon him, which act then induced other sick people on the island to come to him and be healed. In consequence 10 of this they loaded him and his companions with many proofs of their gratitude, and, when they were about to continue their journey, fully equipped them, as they had naturally lost all their baggage in the wreck.

The ship of Alexandria is still before the eyes of 11 the narrator. By this vessel the travelers after three months were taken from the island, where they had spent the winter. He mentions the fact that its prow was ornamented with the picture of the Dioscuri as its protecting gods. But when they arrived at 12 Syracuse, on the eastern coast of Sicily, they were compelled to tarry there on account of unfavorable winds. And when they could at last get away, they 13 were compelled to take a wide circuit, in order to reach the coast of the mainland at Rhegium on the channel, instead of sailing along the northeastern coast of Sicily. Not before the south wind arose a day later were they enabled to get to Puteoli in two days. We 14 do not know whether the transport had to wait for further orders from Rome or had to supply themselves with the military equipment for continuing the jour-

XXVIII, 14-17] WEISS'S COMMENTARY

(14) where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. (15) And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

(16) And when we entered into Rome, ¹ Paul was suffered to abide by himself with the soldier that guarded him.

(17) And it came to pass, that after three days he called together ² those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though

¹ Some ancient authorities insert *the centurion delivered the prisoners to the Chief of the camp; but, &c.*

² Or, *those that were of the Jews first.*

ney on land; at any rate Paul and his companions were allowed, at the request of the brethren, to lodge with them during the seven days that they remained here. Under such circumstances they started for Rome.

15 In the meanwhile the report that Paul was coming, had reached this city, where his Epistle had already won the hearts of the congregation. Accordingly delegations of the brethren met him in the Appian Way, a day's journey as far out from Rome as the Forum Appii, and others went at least as far as Trestabernae. The fact that he was warmly welcomed by them gave the Apostle the joyful assurance that, although he had come as a prisoner to Rome, his stay there would be in full accord with all his wishes and purposes.

16 When at last they arrived in the city, the Apostle was allowed to live in a private house, where he was constantly under the guard of a Roman soldier. Only in a later addition was it thought necessary to add further, that the captain delivered up his prisoners to the præfect of the camp, among whose duties was that of taking care of the prisoners who were to be brought before the emperor, and that it was the latter who gave Paul this permission.

It was the Apostle's first concern in the capital city
17 of the world to confer with the Jews. He devoted

I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans : (18) who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. (19) But when the Jews spake against it, I was constrained to appeal unto Cæsar ; not that I had aught whereof to

only three days to the brethren. Then he invited the leaders of the Jews to his house in order to make an attempt to come to an understanding with them. Above all he was anxious to inform them concerning himself. With a good conscience he could claim that he had never undertaken anything inimical towards his people (cf. Rom. ix. 1 sqq.), nor towards the customs of the fathers, as was clearly shown in 1 Cor. vii. 18. He had no reasons for entering upon the details of his arrest. He was content to state that in Jerusalem he had been given over into the hands of the Romans, in whose power he now was ; for only since the days of Cæsarea was he really a prisoner of state, as the action of the military tribune in Jerusalem was only a police precaution. He did not even mention that this was caused by the fanatical mob, as it was only his purpose to show what attitude the Jews through their official representatives had assumed toward him. Nor did 18 he enter upon the details of his imprisonment in Cæsarea. He merely stated the fact that the Romans, after they had judicially examined his case, had been willing to liberate him, because they had found no cause of death in his conduct. Nor did he enter upon 19 a description of how the opposition of the Jews there had compelled him to appeal to the emperor. It was not his purpose here, before the Jews of Rome, to prefer charges against the leaders of the people in Jerusalem ; and for this reason he said nothing of the motives that had prompted the former to demand the transfer of the

accuse my nation. (20) For this cause therefore did I ¹ entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain. (21) And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. (22) But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

¹ Or, *call for you, to see and to speak with you.*

- trial to Jerusalem. He was content to state, that the manner in which they had prevented his liberation had forced him to appeal to the emperor. But in regard to this matter he merely emphasized the fact that it had by no means been his purpose to bring charges against his people before the emperor, in that he was perfectly innocent of all hostility against his nation.
- 20 Therefore he could ask to see them and to speak to them, as they had the full right to decline all dealings with an enemy of the people. But if they enquired what had made the people hate him so bitterly, and therefore prevent his liberation, he could only again say that he was standing fettered before them on account of the hope of Israel, in so far as his proclamation, that Jesus as the Messiah had fulfilled this hope and would
- 21 fulfil it, had aroused this hostility against him. In response to this the leaders of the people could first of all give him the assurance that they were still unprejudiced against his person, nor had any official or private reports, oral or written, making any charges against him, come from Judea. And this was as a matter of fact practically impossible, as only the report of his being transported or of his appeal could have caused such reports to be sent, and at this season of the year, this
- 22 was almost out of the question. But they were not concerned about him as an individual, and were satisfied with his own statement on this point. They were con-

(23) And when they had appointed him a day, they came to him into his lodging in great number ; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from

cerned solely about the subject to which all his thoughts and efforts were directed, and concerning which they wished to hear. In saying this, they naturally presupposed that the reason for the hostility of the Jews was nothing more than that on account of which the sect to which he belonged was meeting with opposition at all places. This sounds as though they had not heard anything definite about this sect. But from this it merely follows, that the period when the contention concerning the Messianic character of Jesus among the Jews in Rome had caused so much disturbance that it resulted in the expulsion of the Jews from that city by Emperor Claudius (cf. xviii. 2), was long since passed. It was true that since that time a Christian congregation had long been gathered in Rome and that the Jews had again been permitted to return ; but the former must have been strictly separated from the synagogue in order not to produce further contention and furnish the occasion for another expulsion ; and in harmony with this we know from the Epistle to the Romans that this congregation was predominantly composed of former Gentiles.

At length a day was appointed on which they in- 23 tended in the house of the Apostle to enter upon the fuller discussion of the matter ; and as Paul had made a good impression on those who had been present at this first meeting, the leaders of the Jews came in still larger numbers to the second meeting. On this occasion Paul could explain to them in full everything that they desired to know, testifying to them of the kingdom of God that had been declared by Jesus, and tried

the prophets, from morning till evening. (24) And some believed the things which were spoken, and some disbelieved. (25) And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers, (26) saying,

¹Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive :

(27) For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed ;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,

(28) And I should heal them.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles : they will also hear.²

¹Is. vi. 9, 10.

²Some ancient authorities insert ver. 29. *And when he had said these words, the Jews departed, having much disputing among themselves.*

to convince them from the Old Testament that Jesus was this very Messiah who was to establish this kingdom. The discussions continued from early morning till late at night; but Paul's success was no greater
24 than it had been anywhere else. Some few obeyed his call to faith, and others refused. Naturally it could not be expected that the leaders of the Jews would officially
25 recognize the gospel, as they did not agree among themselves. Paul then adjourned the meeting with the declaration that the judgment of hardening which had
26 been prophesied in Is. vi. 9, 10, had been visited on
28 such a people. He accordingly announced to them, as he had on another occasion in the Antioch of Pisidia, and in Corinth (cf. xiii. 46 sqq.; xviii. 6), that salvation was now to be sent to the Gentiles, and these would accept the message of redemption and thereby partake of this salvation. A later edition regards it

(30) And he abode two whole years in his own hired dwelling, and received all that went in unto him, (31) preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

necessary to add further what the subsequent conduct of 29 the Jews was. But for the narrator it is only a matter of importance to show that Paul made it evident in the capital city of the world, as he did in other places also, namely, that the salvation which the Jews rejected must now go to the Gentiles.

The definite statement that the imprisonment of the 30 Apostle lasted two years, no doubt presupposes that at the end of this period a change took place, either by the execution or by the liberation of Paul. That the latter was the case we know from the so-called Pastoral Epistles, i. e., the letters to Timothy and Titus. The rented house, in which Paul received all those who came to him, was that private dwelling which, according to v. 16, he was permitted to take, and which in v. 23 is described as his lodging-place. The fact is intentionally omitted that it was only Gentiles who visited him. Notwithstanding the stubbornness of the Jews as a class, it is not impossible that individuals from among them came to him, as this is presupposed as a matter of course on the part of the brethren in 31 Rome. The Acts close with the statement that Paul was permitted during these two years, without interference, to proclaim the gospel of the kingdom and of the exalted Lord who had established it. It is not Luke's purpose to narrate the history of the life of Paul. His object is to show that the gospel, the proclamation of which began in Jerusalem, at last reached its goal in the capital of the world. But with this, as a matter of course, its transfer from the Jews to the Gentiles is sealed, and the historical mission of Christianity secured for the whole world.